

MISCELLANEOUS.

BEGINNINGS

OF THE GREAT RELIGIOUS REVIVAL OF 1828 AT WISCONSSET.

[Continued.]

In the year 1827 Rev. Daniel Wentworth, of the Methodist denomination, was appointed preacher in charge over the District which embraced the town of Wisconsin, preaching there once in two weeks, or his assistant, a younger minister. The former almost invariably put up at the residence of H. Brookings, whose wife was Methodist. Allow me to carry you so far back as to be able to trace the meanderings of little streams from whence a spring arose. Transfer your thoughts awhile, if you please, to Bath, where the spirit of religious revivals wrought gloriously among the Methodists, and allow my memory to pencil for you a little of the past, which is not stale with several who are yet living witnesses of its truth.

In the year 1821, when the first Methodist church was being reared, called Wesley Church, might have been seen two children, between the age of 11 and 15 years, for the first time wending their way to a Methodist meeting, where Rev. Charles Virgin was the preacher. These two sisters, up to this time, were educated by parents who were members of the Calvinist Baptist Church, and early taught the need of salvation from sin. A dying mother's last words made lasting impressions upon their susceptible hearts also. Just at this period a train of providential events had tended to change the belief of their father, whose mind took strong hold upon Arminian doctrine. These two sisters were at the same time seekers of religion, but, with error early beclouding their vision, how, or the way to obtain it, was difficult. One of them supposed she must weep and pray one year. The difficulty was only removed from their understanding by the Scriptural teachings of that sainted minister (now in heaven), but to them only heard and known as the first on Bath Charge, and who became a nursing father to a class of youth who met at his dwelling weekly. Well may we refer to what was his residence, yet remaining on the corner of Middle and School Streets. Here both sisters joined the class at once; they saw and believed; "faith is realizing light" to both on the same evening, and both were baptized at the same time by that spiritual Father Virgin. Not until 1823 did they become members in full connection, under Rev. Bartholomew Othman, pastor of the Methodist Episcopal Church at Bath. In 1827 one of these sisters was married to Captain A. H. Brookings, of Wisconsin, the second son of the Brookings furnishing the subject for the first part of this reminiscence. In the autumn of this same year the sister, or wife, more properly, revisited the parental home, accompanied by her late husband.

It was at the season when the Methodist Church in Bath was enjoying a high degree of religious feeling. None could say of these Methodists then that they worked "quietly," or "without observation," for the habit of shouting in those days was a demonstration of their life, and was then tolerated. At this season of the year a camp-meeting was held on the Kennebec, and a goodly number of joyous souls had returned to their homes, with their pastor, Rev. Wm. H. Norris, a man unlimited in the capacity, or rather, not stinted in the power of his lungs, if judged by the hallooings he sometimes poured forth. Sometimes a noise went up at their meetings for prayer as if the "great King was in the camp." What were called the "up-town" prayer-meetings were crowded with many who resorted thither from Wesley Church, two miles below. Such were happy days. Years afterwards one brother, now a member of the Maine Conference, when attending a Conference at Gardiner remarked to me that he dated back to that period as "one of the happiest of his life." Many still among the living can adopt his words, for it was a time of refreshing from the presence of the Lord. It was at one of these prayer-meetings that the sister from Wisconsin, with her unconverted companion, re-united with the friends of her childhood's days.

But the meeting was so unlike those her husband was accustomed to attend that the noise of the happy ones disaffected him. He forthwith left the room, while his companion remained to pray. She caught the glowing flame of love, and, following the impressions from on high, resolved that when she returned to her late home at Wisconsin she would erect the altar of family prayer before the unconverted husband. She kept her vow by embracing the cross. God heard and answered prayer in the conversion of her companion, and following which three of his brothers sought and found pardoning grace. The large room of the dwelling occupied by the two families, sons of father Brookings, was opened for the meetings of the Methodists. The people became interested in them, and clustered around the small band of twenty, until it swelled to a throng. I am told that two hundred were "added to the number of such as should be saved." Such was the heavenly influence, and so increasing at this Pentecostal season, that men of rank mingled in seeking a Saviour with the humble poor. Business departments were closed, that all might share the heavenly blessings.

During this glorious march of the good work I understood the Methodist denomination to have taken the lead, other Churches sharing largely in the

divine favor also, of whom the writer knew little. Local preachers of the Methodist Episcopal Church from other neighborhoods came to labor, and were efficient helpers, most of whom have long since gone to their reward, such as Rev. Moses Donnell, of precious memory, Father David Young, of note, and others, which time fails to give us the privilege of naming. As God's work progressed the large private room became too strait to accommodate the attendants to hear the words of life, and a transfer was made of the congregation to the Town Hall, where stated meetings were held by the Methodists until, by the increase of numbers, there was erected a church edifice for the Society, who have continued public religious worship to the present day. Wisconsin no longer remained a District, but became a Station, with its regularly appointed pastor.

Of what was called Doctor Packard's Church I have an indistinct recollection. The old-fashioned, square, banistered pews, described by Prof. P., revived my childlike memory, as they drew my particular attention to them; but when I accompanied the Brookings family to that Church, then I was impressed that the worshippers savored more of Unitarians than Congregationalists in sentiment.

In the preceding pages I have related a true account of the origin and connecting circumstances which were instrumental, in God's hands, of leading to that powerfully religious revival of 1828, however defective my style of description.

SANCTIFICATION.

Is sanctification a new subject? It would seem that many would make it appear that it was; but if we go back to Wesley, and from him to his preaching, how, or the way to obtain it, was difficult. One of them supposed she must weep and pray one year. The difficulty was only removed from their understanding by the Scriptural teachings of that sainted minister (now in heaven), but to them only heard and known as the first on Bath Charge, and who became a nursing father to a class of youth who met at his dwelling weekly. Well may we refer to what was his residence, yet remaining on the corner of Middle and School Streets. Here both sisters joined the class at once; they saw and believed; "faith is realizing light" to both on the same evening, and both were baptized at the same time by that spiritual Father Virgin. Not until 1823 did they become members in full connection, under Rev. Bartholomew Othman, pastor of the Methodist Episcopal Church at Bath. In 1827 one of these sisters was married to Captain A. H. Brookings, of Wisconsin, the second son of the Brookings furnishing the subject for the first part of this reminiscence. In the autumn of this same year the sister, or wife, more properly, revisited the parental home, accompanied by her late husband.

From that day to the present this doctrine has been advocated and insisted on in the Methodist Episcopal Church, and many have experienced it, lived, enjoyed it, and passed from this to the heavenly land. But a host have neglected to come up to this blessed state. O, what a pity it is! But to the praise of God we will say He has blessed the labors of His ministers, and the Church has increased gloriously, but not as much as it would if the whole Church had come up to her duty and privilege. But thanks be to God, the heaven is at work, and to-day is permeating all the evangelical Churches; and we rejoice in it. Some novel movements may be tried, but the old doctrine is the same now that it was when the fathers were actors on life's stage. Wesley and his associates, and John the beloved disciple, insisted on perfect love; for this blessed state is loving God with all the heart, and our neighbor as ourselves. He that has this, has it all. Then let all the preachers and members of the Church arise and blow the trumpet, from hill-top to hill-top, and let it reverberate through all the vales. Holiness to the Lord will save the Church and save the world. There is no work so important as this. Would it not be well for all that profess sanctification to examine themselves, and see if they give evidence to all that they love God with all the heart, and all that profess religion ascertain where they are, and what they should be, and come up to their duty. Then will there be felt a power that will shake the world, and God will be glorified. Amen.

Berwick, Me. ISAAC LORD.

OLD AGE.

Is old age a misfortune, or is it a blessing? In the divine economy, doubtless, it is intended to be a blessing, and it only becomes an evil as all other blessings do—by abuse. God evidently regards it in this light, or why has He promised long life to any as a satisfaction to their desires? Hence, while making every just allowance for the infirmities of age, yet it is a state to be coveted in the way of righteousness, as decidedly preferable to any other stage in human existence. The reason for this will appear very clear by comparing the state of any of this class with the condition of any persons belonging to any other stage of human life. Other things being equal, the older the Christian the greater the possession of grace, and hence the greater weight of glory anticipated. Add to this the less liability of falling away, on account of the shorter time remaining for service, and the greater strength already acquired by waiting on the Lord so long.

Such a subject of grace, like old Simeon, ready to depart in peace, is rather an object of envy than of pity to all beholders. We may well save our pity for the younger disciples, who are yet more ignorant of the devices and snares of the world, the flesh and the devil, and are therefore in greater danger of being entangled therein and overcome. Who, among all the younger classes of Christians, can give positive assurance of unshaken steadfastness down to the years of a ripe old age? True, they may hope for the most prosperous course in the divine life, and feel resolved never to be weary in well doing to

the end; but the certainty of entire and final success is not equal to that of the old veteran who has always stood at the post of duty, and fought the good fight of faith; and now, at the close of the war, stands with his armor on, in presence of his great Captain, all ready to receive a crown of unfading glory.

But this subject has a counterpart to it, and applies to old age of a very different character, namely, an old sinner, standing on the verge of the eternal world, hardened as the nether millstone by a long life of resisting the Holy Ghost, who, though a hundred years old, shall die accursed. Hence we have reason to believe that of all the subjects of human accountability in the general resurrection the aged saints will be among the brightest stars in the firmament of heaven, and the aged sinners will be among those most deeply scarred by the thunderbolts of divine wrath.

The application of these great truths is most obvious and impressive, namely: Let the aged saint hold fast the beginning of his confidence to the end, and the old sinner make haste, without a moment's delay to flee from the wrath to come.

OLD ITINERANT.

Brooklyn, N. Y., May 23, 1875.

SOUTHERN METHODIST CORRESPONDENCE.

BY "NOTOS."

Messrs. Whittle and Bliss, the eminent Chicago lay evangelists, closed their successful labors in Nashville, Tenn., on Monday night of last week, and the next night they began their work with an immense concourse in the Greenlaw Opera House in Memphis, Tenn., which is the largest hall, I think, in the city—capable of seating, say six thousand persons. The vast audience gave close and serious attention to the services. The result of the four weeks' meetings in the Exposition Hall, Nashville, was great and gracious. Nearly all of the pastors of the four leading denominations in the city co-operated with the evangelists. The attendance was large at the noon prayer-meetings, larger at the afternoon Bible-readings, and estimated by our city dailies at from four to six thousand at the evening preaching. At the close of the last service from fifty to a hundred of ten rose for prayers, and repaired to the inquiry room.

Nashville numbers less than thirty thousand inhabitants, according to the census just taken. How great the religious interest awakened, when from a tenth to a fifth of the entire population will assemble at one place nightly for religious services for four successive weeks! Some hundreds, I suppose, were converted. The third Sunday of the meeting not less than three hundred were received into various Churches in the city, white and colored. A Young Men's Christian Association was organized through the instrumentality of the evangelists. A new impetus has been given to searching the Scriptures and singing the Gospel. The evangelists do not confine their labors to the three daily services in the large hall, but visited the colored and white day and Sunday-schools, and held religious services. The city daily press devoted much space to all the labors of the evangelists, and I never saw a single unkind paragraph regarding their work, but many favorable expressions. Of course I heard some calling expressions from people unkind themselves Christians, and intimations that they were seeking money. Generous ladies made up each of the evangelists a handsome purse, but they positively declined receiving any such favor. I was glad of it, for the sake of the false prophets, who predicted that money was the object of their visit.

Vice President Wilson paid a short visit to Nashville and Memphis this month. The last evening of his stay in our city he was the guest of an influential member of our Church, at whose house he met our college of Bishops, and leading ministers and laymen of our Church, who were attending the annual meetings of various boards at the Publishing House. His addresses to colored students and our citizens were characteristic, and creditable to a truly great man—plain, pointed, manly and independent, as he would have spoken in New England. The Bishops, after a year for reflection and consultation, selected three of our ablest and noblest men as fraternal delegates to attend our General Conference next year, and a commission of superior ability to adjust questions of difference between our two Methodisms, provided a similar commission is appointed by the M. E. Church. The fraternal delegates, Rev. Lovic Peirce, D. D., Rev. James A. Duncan, D. D., and Landon C. Garland, L. D., are among the most renowned men of our Church. The venerable Dr. Peirce, now above 90 years old, was selected as a suitable person to represent our Church at our General Conference twenty-seven years ago. Dr. Duncan, President of Randolph Macon College, Va., is perhaps the finest preacher of our Church, and doubtless would have been elevated to the episcopacy a year ago, had any Bishop been elected at our last General Conference. Dr. Garland (now in Europe) is the most eminent, scholarly layman of the Southern Church. The commissioners are competent to consider the most delicate and difficult questions that may arise in the negotiations, and if successful in settling the differences satisfactorily will deserve great praise by all of our people.

Dr. E. H. Myers, of Georgia, was for many years editor of the *Southern Christian Advocate*, and is said to have studied the property question, in every phase of its history and bearing, more thoroughly than perhaps any man of

the connection—a man of sound judgment, and not impracticable on the vexed questions; Dr. R. K. Hargrove, pastor of the First Church, Nashville, is one of the wisest and best men of our Church—a generous man, who will endeavor to do right, and act justly; Dr. T. M. Finney, St. Louis, Mo., was for awhile editor of the *St. Louis Advocate*, and is said to be well qualified for the work assigned him; Hon. Truman Polk, ex-Governor and ex-United States Senator of Missouri, is a man of age, varied experience, and was regarded among the ablest laymen at our last General Conference; Hon. David Clifton, of Alabama, is a distinguished jurist, and said to be eminently fit for a dispassionate and Christianly discussion and adjustment of the points at issue between the two Methodisms.

If the Methodist Episcopal Church, at the beginning of their next General Conference, will appoint a similar commission, and the joint commission will begin their work at once, with only one object in view—the glory of God and the good of His cause—one year from to-day an announcement may be made that permanent fraternity has been established between the long severed branches of Methodism.

At the recent meeting of our Board of Missions the collections for the year were reported to be in advance of any year for the nine past. A new mission is to be established in Brazil. Reports from our missions are of a very encouraging character. More intelligent interest and inquiry into our mission work is manifest from all parts of the Church. The missionary spirit in the Church is shown by the large number of laborers who offer their services to the Board and the Bishops. "Our Missionary" will not survive the first year of its publication. A small paper, published monthly, devoted entirely to the subject of missions, has not proved a success with us.

I like the spirit of the article by "J. H. Junius," of Athens, Tenn., in the *Herald* of last week. I am in the minority in our Church, State, and the South; but it is a growing minority, of intelligence and piety. I will give him some more facts, to balance his conjectures. Davidson county, of which Nashville is the chief city, reports 45 colored schools, 41 colored teachers employed, 48 licensed—only ten applicants for license rejected, white and colored, out of 225. The census of the city, published last week, gives 17,103 white, and 9,911 colored population. The mortality record of last week was, 10 whites, 16 colored. While the mortality of colored exceeded the mortality of whites sixty per cent., the white population is more than seventy-five per cent. greater than the colored. Then we have had a larger emigration of colored people from Tennessee. A State Convention, to consider the subject of emigration, was held in Nashville last week by colored citizens. I do not approve the policy, either of our Church or State, toward the freedmen; but the point I intended to make was, democratic Tennessee is doing more for the education of her colored children than republican South Carolina, Louisiana, or Mississippi; and gave the testimony of Dr. Sears as proof.

Near Nashville, Tenn., May 25.

JOTTINGS FROM SARATOGA.

An unexpected call to this renowned summer resort, and a few leisure hours hanging on my hands, suggest the propriety of a line to the *HERALD*. Saratoga is now in process of preparation for her annual harvest. The sounds of improvement and repair greet the ear from every direction. The ring of the carpet-beater, the scrape of the saw, and the song of the busy mechanic, tell of the speedy advent of the pleasure-seeking crowds.

The Methodist Church here is strong in numbers, influence, and material appointments. Their edifice is located in close proximity to all the large hotels, and is an imposing structure, the best by far, in the village. Its pastor, Brother Sawyer, is of New England origin, formerly of Maine and Providence Conference. He is doing a fine work, and is greatly esteemed.

The Remedial Institute, under the supervision of Dr. S. S. & S. E. Strong, is just the place for an invalid seeking skillful treatment, and the repose of a quiet Christian family. The house is not kept for invalids only, but is a favorite resort for the weary, who seek a summer resting place, free from the excitement of a bustling hotel. The expense is moderate in comparison with the charges of these public houses, the table excellent, and the appointments of the house all one can desire. If any of our New England friends are planning a trip for recreation or pleasure, I can heartily recommend their attention to Dr. Strong's Remedial Institute in Saratoga. Here they will find rest, refreshment, delightful society, and the kindest of attentions from Christian gentlemen. I know of no place where clergyman, worn and exhausted, can find better conditions for recovery.

A good bath in Dr. Strong's superb bath-rooms is worth the price of the journey hither. These medical springs are marvelous in their medicinal properties. God seems to have chosen this place for His medicinal laboratory. Under these sandy plains He mixed the most healing and inspiring beverages that can be produced. One scarcely knows when to stop drinking. New springs are being discovered every year, and the valley seems to be filled with waters of the most diverse combinations. They lie side by side, with mineral constituents very dissimilar. Saratoga has its

worldliness and its wickedness, but it is by no means a Sodom. It has more than enough righteous in it to save it. Let him that is weary and sick turn aside hither for a time, and he will almost desire the same excuse to come again.

D. C. KNOWLES.

THE HUMAN HEART.

What a wonderful thing is the human heart, With its aching, its hopes, its fears! How 't will tremble, and flutter, and thrill With delight, While pleasures surround, and while fortune smiles bright.

But, when sad, melt away into tears!

What a restless thing is the human heart! How strange it can never be still! It hath yearnings for fame, and strivings for power, And it even seeks wealth, which is lost in an hour;

It hath longings the world cannot fill.

What a happy thing is the human heart! How little will make it rejoice! How quickly 't will beat, and how suddenly bound,

At hearing the welcome and long-wished-for sound;

Of a tenderly, well beloved voice.

What a desolate thing is the human heart, When 'tis laden with sorrow and care! In all the wide world it can find no relief From its dull weight of care, and its burden of grief,

But sinks down in the depths of despair.

What a trusting thing is the human heart! It will lean upon Faith, 'mid life's gloom; 'Twill cling unto Hope, who, with radiant smile,

Will whisper sweet comforting words, all the while,

And will brighten the path to the tomb.

What a loving thing is the human heart! Some can live on the love of the past; Some twine their soft tendrils, like vines in the Spring,

Round something to which they can tenderly cling,

And fondly love on to the last.

And this human heart, it can hate, as well; And, if scorned, it can learn to despise; Aye! slight it and wound it, and friendship will turn

To hatred, which fiercer and fiercer will burn

Till low "neath earth's green sod it lies.

One day we shall know them, these wonderful hearts,

When we've crossed to the heavenly shore,

And the Lamb's book of life in our sight is unveiled,

And the secrets of all human hearts are revealed,

We shall know them as never before.

—Christian Observer.

SPIRITUAL TEMPLE.

A master workman has in his possession the material necessary for the erection of a building, which is to be strong and secure, and regular in its appearance, at the same time. 'Tis true that the stone to be used is as it was hewn from its native bed; but as the foundation for the building has been laid, and the trimmings have been cut and polished, ready for use, he sets about the task without a fear of failure. As he glances over the work already performed the skill of the workman is called into exercise, as he thinks of plans which shall make the work he is about to perform compare with that which has been completed.

From the great quantity of material before him he selects a large stone, and, turning it over and about, as best he can, he judges of its suitability for the place he would have it fill. The hammer is then called into use, as he observes an objectionable projection, and blow after blow is leveled upon it until it is removed. This is repeated upon difficult parts of the stone, until the workman is satisfied with its appearance, and then it is removed to its place in the structure, where the cement is already laid for its reception. Another large stone is selected, and the same chipping process is gone through with, until it is made ready for its place, beside the other.

But now there is a difficulty to overcome, for these two large stones do not joint together, save at one or two points. The builder returns to the supply from which the others have been taken, and then selects some of the smaller pieces, and, after they have been made somewhat regular in shape by the hammer, he places them between the two larger ones, filling up the space between them. When the cement is added the great and small are firmly joined together, so that the strength of the wall may be secured. In this manner the walls are carried up, the large stones and the smaller ones being equally necessary for the completion of the structure. As it progresses the polished trimmings take their places, and in time a strong building is completed. As the stone used was in its natural condition, the outside appearance of the walls is somewhat rough and irregular; but as a final act the whole building is covered with cement; and when painted the building presents a uniform outline, and is perfectly secure, from the foundation.

So with this spiritual building which is being erected. The grand and glorious foundation, Christ Jesus, was given to us, and laid more than eighteen hundred years ago, and the apostles, in their lines of noble, Christian heroism, are the polished trimmings to be used.

As we individually submit our will to the Father we place ourselves with the thousands of others who are to enter into this great structure, of which Jehovah is the Master workman and builder. We are large or small stones, in proportion to our powers for doing good and saving souls. If we are large in our influence, or strong in our faculties, we are not placed beyond the reach of the hammer of affliction. It will surely descend upon us; but it is always wielded by the hand of God himself; and it is to fit us for that place in which we can best glorify His name.

All powerful minds or influences do not flow in just the same direction. In fact, no two great minds are directed in just the same channel; and while they may have the same purpose to do good, they are not in harmony as to the modes of performing this good. For this reason the influence of each one takes its own particular course. Here the individuals of less capacity and influence are needed to come between the extreme views of these powerful intellects, and perform the work which they have overlooked, and by so doing become the means of uniting the influence of the two greater minds.

To make the union complete, however, the cement of God's love is placed between the great and small, and we are made as one. The weakest of God's children is just as necessary to this great structure as the strongest; and great and small pass through the same process, and under the same hammer, to fit them for their proper positions. When God perceives an obnoxious trait of character, or a sinful habit, which is unfitting us for usefulness, trial after trial is brought upon us until we are what we should be.

As we enter into the formation of this temple our humanity gives to the walls a rough appearance. Religion never destroys our natural peculiarities; it only subdues them, so that our lives always give evidence of their power; and as our lives are thus imperfect and irregular, the walls bear the impress of the same irregularity. When the building is completed, however; when time shall be no more, and we shall be called home, then we shall be like our blessed Saviour, as He is in His glorified humanity. Our humanity will then be left behind, and concealed beneath Christ's divinity. The true spirit of His love shall color our every thought. Then, at last, we shall be as perfectly whole, with as regular an outline, as is the building after the last cementing process has been gone through with, and the paint applied. The building may be just as strong and secure before this last cementing as it is afterward; but it gives beauty and symmetry to the walls. So, in the Christian life we gain our strength here in this world, but after death we are beautified by being adorned with the Master's divinity.

SUICIDE.

"Thou shalt not kill,"—Ex. xx. 13. Who has a right to dispose of his own life? No man. Jesus Christ had power inherent in Him to dispose of His own life, showing thereby that he was more than a man; He was God and man; the nature of the Father and the nature of the son of man were combined in Him, and therefore He had the right, by His higher nature, to dispose of His lower nature. But a man is not in that position; he has not the right either to dispose of the life of another or of his own. God is our Creator, and has the right to call us out of this life when and by such means as He shall see fit; but to man has the Creator said, in reference to his own life, or that of another, "thou shalt not kill." Suicide, excepting in cases of positive insanity, is a temptation, connected with peculiar nervousness and nervous depression. It is often sudden, and, with a little inclination to do the deed, the eyes are closed to all else but the accomplishment of the deed. The deed is done; there is no recovery.

Now what is the remedy by which to avoid this act? How shall I avoid doing what the great God has prohibited? We answer, set it down in your own mind that you have no right to think of it—no right to meditate upon it. Positively, you have no right to entertain the thought for a moment, for it is written, "thou shalt not kill;" therefore, get thee behind me, Satan, for the great Jehovah has spoken; Him will I reverence. If you never entertain the thought, never meditate upon the thing you will never commit suicide. Stand, therefore, and never allow the thought to find any lodgment in your soul.

P. S. All we have said in the above is in reference to individuals, in their individual capacity, and not in reference to what occurs in war.

A. D. S.

BIBLE IN PUBLIC SCHOOLS.

At the last session of the New England Conference there was a resolution, passed by a unanimous vote, endorsing the principle of secular education in secular schools. Considerable attention has been drawn to this resolution by the newspapers. The *New York Tribune*, in an able editorial on the subject of "secular education," refers to this resolution in language of commendation, and speaks of the principle which it advocates as the only just and feasible mode of education which the State can adopt. Strange to say, this resolution does not appear in our Conference Minutes. Have the committee in charge of their publication been so remiss in their duty as carelessly to pass it by? or assuming themselves as possessing more wisdom than the committee from whom the resolution emanated, or the entire Conference by whom it was passed, have they taken the liberty of suppressing it, on their own responsibility?

The New England Conference has never shrunk from placing itself in the front of every real reform, or from giving up old opinions when found unjust or illiberal. I would therefore respectfully request, as due to the Conference and the public, that the resolution in question be published in the *Zion's Herald*. For this purpose please find it subjoined:—

Resolved, That the reading of the Bible in the public schools, when enforced by legal sanctions, is an obligation inconsistent with our republican

form of government, the principles of our Freedom of religion, and the teachings of the Bible itself. E. S. BENT.

Belcherstown, Mass., May 28, 1875.

Going to the bad? But there is hope. Earth and heaven are full of hands ever reaching to help the lost man back to the better way. All the good there is in the universe is the full sympathy with little goodness which inwardly improves and protects.—Charles G. Ames.

Our Book Table.

One of the requests most frequently made to every person supposed to know something of geology is, to recommend some book which will give the grand generalizations of the science, in a manner and spirit truly scientific, while free from unnecessary detail and technicality—a book adapted for readers of general intelligence, who have not the time or opportunity for thorough scientific study. Again and again we have been compelled to answer our friends with the confession that we knew of no book of the sort desired, which was in any good degree satisfactory. The popular geological works hitherto before the public, though a few of them have been, in many respects, worthy of high commendation, have been generally marred by unadvised and sophomoric rhetoric, lack of systematic method, inaccuracy in the statement of facts, or undue polemical bias in the treatment of controverted questions.

The desideratum seems now quite satisfactorily supplied in *THE GEOLOGICAL STORY*, BRIEFLY TOLD, by Prof. J. D. Dana, published by Ivison, Blakeman, Taylor & Co. The story is indeed told briefly, as it could be told only by a writer endowed with Prof. Dana's wonderful power of condensation. All unnecessary details and technicalities are avoided, every sentence is thoroughly scientific. There is not a *capitulum* of rhetoric, but there is everywhere the eloquence of dignified simplicity.

In this book the dynamical precedes the historical geology—an arrangement which we consider decidedly more philosophical and convenient than that followed in the previous works of the same author. The subject of the antiquity of man is treated compactly, neatly, and without partisan spirit. We are a little disappointed, after the explicit endorsement of evolution in the last editions of the "Manual" and "Text-book," to find the discussion of that subject in the present book rather non-committal.

While especially intended for the general reader, the present work will serve a good purpose as a text-book in institutions where the shortness of the time allotted to the study requires the story to be so "briefly told." The student who has read some larger work will find a rapid reading of this little book an excellent review exercise.

W. N. R.

LITERARY NOTES.

A writer in the *June Galaxy* says of Robert Browning that no Englishman, not even Byron, has studied so thoroughly Italian literature, customs, peculiarities, and population. When Browning left Italy, only to return again and again, he was more Italian than English, and confessed to a feeling of home-sickness in his native land. Much of his poetry is Italian in theme and treatment, and one can hardly read a page of his verse without discovering, at least between the lines, some reminiscence or suggestion of that sunny and passionate clime.—Dr. Dio Lewis, in his recent book, "Prohibition a Failure," attempts to show that legal interference with intemperance is wrong in principle, and powerless in actual practice. Moral influence is the great means for accomplishing any permanent results.—Porter & Costes have just published a book, entitled "The Better Self," by J. Hain Friswell, the author of "The Gentle Life." It contains numerous essays, treating on various aspects of home life. They have also in preparation "Social Science and National Economy," a work written to uphold the declining doctrine of Protection.—Estes & Lauriat announce the following novels: "Above Suspicion," by Mrs. Riddell; "Open Sesame," by Florence Marryat; "Maud, or Nina," by J. G. Whyte-Melville; "Woman's Love," by J. F. Smith; "Counterparts," by the author of "Charles Auchester;" "Stratton," by Henry Kingsley; and "A Woman's Ransom," by F. W. Robinson.—A. D. F. Randolph & Co. have about ready a further account of the labors of Moody and Sankey in London. This will give full statements of their work in Liverpool and London, with verbatim reports of some of Mr. Moody's addresses.—Rev. Joseph F. Thompson, D. D., well known in New York as the former pastor of the Broadway Tabernacle, and who has been residing for a year or two past in Berlin, recently wrote an interesting letter to *The Nation*, protesting against the bill introduced into Congress at its last session by Judge Hoar, bearing heavily on Americans residing temporarily in Europe. Dr. Thompson recognizes the fact that there is a large and increasing class of persons who ply between the United States and Germany, and in a way to dodge their obligations to their country, and who take up or renounce citizenship at will, for their own interest or convenience; but this class, he claims, consists almost, if not entirely, of naturalized foreigners. Just before the late war between Germany and France the former country was overrun with Germans who had been naturalized in America, had returned to their native land, and yet claimed exemption from all military service. The German government was greatly annoyed by the claims of American citizenship put forth by these persons, and Judge Hoar's bill was framed to prevent this claim being made by any one who had been domiciled two years continuously in a foreign country. This, Dr. Thompson claims, and justly, would expatriate all native-born Americans who happened to be away two years from their country, and he uses the following strong language, which certainly has a goodly flavor of patriotism in it: "I deny the power of Congress to expatriate me; and I deny the right of Congress to throw upon me the *onus* of proving and retaining my citizenship. If need be, I would contest this before the Supreme Court; and if defeated there, would still live an American, and die with the proud satisfaction that I had been more faithful to my country than she to me."—Frederic Holmes, by the late Dean Alford, is a little book, of a most interesting character. It contains some of the last essays of Dean Alford, written between 1863 and 1871. The work is published very neatly by A. D. F. Randolph & Co.—Henry Holt & Co. keep a very even rate of excellence in their novel publications, although issuing them at frequent intervals. The latest has the rather taking title of "Mr. Smith," and is a story of the "society" order. It has proved quite successful, the edition being exhausted shortly after publication.—Mrs. Alexander, who is well known to the patrons of Holt & Co., is the author of the forthcoming issue of the "Lecture Hour Series," to be entitled "My Dearest Foe."—Mr. Burlingame has a good volume on "Wagner and His Music," almost ready at Holt & Co's establishment.

The Christian World.

WOMAN'S FOREIGN MISSIONARY DEPARTMENT.

The annual meetings of the General Executive Committee of the Woman's Foreign Missionary Society are becoming of interest to all who are privileged to attend upon them where they are held. The first of these meetings was held in Boston, April, 1870; and the testimony of those who have attended the previous gatherings was that this last exceeded all others in every point of view. Ladies who in Boston held their meeting with strictly closed doors (perhaps not entirely from fear of criticism because of little unparliamentary proceedings which might occur, from their inexperience) and in Chicago nearly so, became a little more courageous in New York; in Cincinnati and Philadelphia nearly independent of remark from spectators; and in Baltimore, to all appearance, entirely so.

The deliberations were as calm, the discussions as earnest and thorough, the arguments as well weighed and sharp-pointed, and the decisions as wise as they probably would have been had a bishop not been known to Doctors and Elders, a Bishop and an ex-Speaker of the "House," with a goodly number of wise women, were present to weigh their words and pass judgment upon their proceedings.

In referring to some of these discussions the good Bishop asked one of the ladies, "where did these women learn so much about business?" She replied, "just where you did, Bishop." This excited as merry a laugh as could have come from one of less repute as a model of dignity. ("By the way, this 'senior' seems to enjoy the jokes of New England's exported Bishop quite as much as his old associates at '36," and thinks him quite as efficient in 'the office of a Bishop' as if he had a longer face.)

The reports of the different Branches showed a much better state of finances than had been feared by faint hearts during the year. All had met their appropriations, and had several "baskets-full" left.

Something over \$62,000 was raised during the year, of which sum \$9,682.84 was contributed by New England. The appropriations for the ensuing year amount to a little over \$63,000. The July No. of *The Heathen Woman's Friend* will contain a full account of the way in which this sum is appropriated, and the amount of responsibility assigned to each Branch of the Society. New England is expected to raise \$10,656.

Reports from all the mission stations were cheering, with the exception of one item: more money is needed than the missionaries dared even to ask for; and what is worse than all that, they had reduced their estimates, to what they considered the very lowest figure, the Committee felt compelled to cut them down still more. Home workers are capable of making much smaller figures than they would be likely to make after a few years of actual experience in a foreign field. Even the travelers who visit our mission stations come home with enlarged views of the imperative demand for more generous appropriations.

The only way to prevent this crippling of our missionaries is to at once double our efforts to arouse the world of our Church to a sense of their obligations to those whose earnest appeals may be heard by every open ear, and their indebtedness to Him whom they have promised to serve. To accomplish this we must each first realize our own personal responsibility in this matter. We may then succeed in inspiring others with the same feeling. With this done, there would be no more lack of funds for mission work. One of our Bishops says, "all we now need to convert the world to the Lord Jesus is money." It then remains for individuals to say how soon this work shall be done.

One pleasant feature of the meeting, to New England delegates, was the appointment of a young lady, who has been for three years past an efficient member of the Executive Board of the N. E. Branch, to the work of a foreign missionary. Her appointment, like that of all ladies sent out by our Society, is subject to the approval of the Parent Board. Her heart has long been drawn to this work, but until recently the way has not seemed clear to her. And here a word may be dropped to others who are looking in this direction. To be a missionary does not necessarily imply a journey to foreign shores. If you want work for the Master "you can find it anywhere." Find it, and do it. When you have proved yourself a missionary at home you need not fear a refusal if you ask for an appointment to a foreign field of labor.

One of the most important items of business transacted at the Baltimore meeting was the vote to increase the size of *The Heathen Woman's Friend*. The necessity for this has long been felt by those having the paper in charge. The constantly increasing and urgent requests for insertion of intelligence which was more or less of a local nature in the columns of *The Friend*, together with the necessity for some regular channel of communication with auxiliary societies and home workers, has led to the decision to "enlarge our borders." The paper will be enlarged from sixteen to twenty-four pages—an addition of one half its present size, while the increase in price is less than one fourth the present cost. Subscribers will receive these additional 16 columns monthly until their subscription expires, without extra charge. May not our cause for this receive the benefit of prompt and earnest efforts for as many new readers as possible?

The subscription from July, 1875, including postage to any part of the United States or Canada, will be Fifty Cents. If any of our friends tremble at this bold step, we would suggest that a few dozen half dollars, with as many names for the soon-to-be "great Friend," will prove a sure remedy for all their nervousness on this subject.

The glorious prayer-meetings held in connection with this meeting, and the genuine Southern hospitality extended to the delegates, deserve more than a passing note; but, fearing our column will hold no more, these, with much more, must wait.

L. A. H.

CHILDREN'S DAY.

The second Sabbath in June is recognized as the *Children's Day* by the authorities of our Church. The following is the provision of the Discipline on the subject, paragraph 371.

It is recommended that the second Sunday in June be everywhere observed as "Children's Day," and that, wherever practicable, a collection be taken in the Sunday-school in aid of the subject, paragraph 371.

The Board of Education is now expending about twelve thousand dollars a year to aid students—mostly such as are preparing for the ministry and for service in the missionary fields. It is now aiding over one hundred and fifty students, in all parts of the country. All the money contributed to the Board in collections taken on Children's Day will be so expended.

More money will be expended within the limits of every Conference than is collected in that Conference. Some reference will be had, in the distribution of these funds, to the interest manifested in the cause in any locality. We, therefore, earnestly ask all our pastors and Sunday-school Superintendents to observe "Children's Day," June 13th.

Last year, as a stimulus to action, and to add to the interest of the day, a beautiful Chromo, "Learning to Read and Write," was offered for the contribution of every dollar. It was not designed to establish this as a permanent custom, as it diminishes the net receipts, by the original cost of the testimonial, and involves a great deal of labor, which must be paid for. Still there are a few copies of the same beautiful picture left, which are offered on the same terms; and any who received this last year will, if they desire it, receive some other testimonial of equal value.

The propriety of helping needy students, by loan, to be returned after they obtain their education, is doubted by few who have thoroughly studied the facts. The most of the men who have obtained a thorough education have been thus aided—some by fathers and mothers and other friends; and some by benevolent societies. Luther was a beneficiary student, and so were Wesley, Blackstone, Gen. Havelock, David Livingstone, and a host of foreign missionaries. Let this subject be brought before every Sunday-school, and let all contribute to the cause.

E. O. HAVEN,
Cor. Sec'y of the Board of Education.

RELIGIOUS ITEMS.

The *Watchman* (London) shows up the drift of ritualism by quoting from Dr. F. G. Lee's book on the "Reunion of Christendom," who says, as a leader in High Churchism, "the marvel is that Roman Catholics do not see the wisdom of aiding us to their uttermost. Admitting that we are but a lay body, yet, in our belief (however mistaken) that we are one, are doing for England what they cannot do, viz., teaching men to believe that God is to be worshipped under the form of bread, and they are learning the lesson from us which they have refused to learn from Romanist teachers for the last 300 years. We are teaching men to endure willingly the pain of confession, which is an intense trial to the reserved Anglo-Saxon, and to believe that a man's 'I solve thee' is the voice of God. . . . On any hypothesis, we are doing their work."

The New York Tribune says, "the staunchest Catholic countries of Europe are giving the Pope a world of trouble. Italy is his mortal enemy; France is at best a lukewarm friend; Spain is half rebellious; Austria is no longer faithful; in Germany there is persecution; in England there are obstinate undercurrents of opposition; Ireland is zealous, but hard to manage. But in the United States the Catholic population are Ultramontane to the fullest extent, accepting infallibility and all its corollaries with a cheerful faith, never doubting, never grumbling, never challenging any prerogative that has been claimed for the Papal see." What does this signify?

The Rev. Mr. Schaffler, of the American Board in Austria, meets with open and bitter opposition in his work at Brunn. The literature distributed has been taken away from the people and burned, while Mr. S. and his wife have been charged by the priests with illegal distribution of literature, and enticing children and minors into their meetings. Having been interdicted from holding any meetings, public or private, Mr. S. has appealed to the governor of Moravia.

Rev. Dr. John Hall is to deliver a course of lectures to the Yale theological students on Sunday-school work, and conducting Bible classes. Heretofore it has had no place in the Seminary course. The same feature is introduced at Princeton.

The Richmond Christian Advocate says the children of the Methodist Episcopal Church give more to mis-

sions than the (entire) Methodist Episcopal Church South, and that the four small Districts in that State belonging to the Methodist Episcopal Church give more money for missions than the Virginia Conference, which has forty-six thousand Methodists.

In a speech in Liverpool Dr. Punshon, alluding to missionary work, said he knew that this was rather an unquiet age, but he did not fear for the missionary cause. As to popery, it was broken in the head of its power; and if the Protestant Church was faithful, there would very soon be made a path for the Bible chariot down the broadest street of the modern Babylon.

Rev. Calvin Lincoln (Unitarian), of Hingham, preached in the Congregational church at West Newton, recently, and so very acceptably that the pastor of the latter, Rev. H. J. Patrick, would be glad to have him do so some more, says *The Congregationalist*.

Rev. William Warren, D. D., and Father Lindley, the venerable African missionary, are making a missionary tour through parts of Vermont and New Hampshire, and speaking to at least one Church every day, sometimes two at the same time. Dr. Warren addresses himself especially to the children, illustrating his words by showing heathen gods, etc.

At the late Baltimore Conference the amount to be divided among Conference claimants as \$7,100, which was 100 per cent. on the dollar. Has this ever been done before?

The secessions from the United Catholics in Russian Poland to the Orthodox Greek Church continue on a large scale.

Within less than fifty years, through the influence of Methodist missions, the Fiji Islands, inhabited by ferocious cannibals, have been transformed into the abode of civilized and Christian people, with churches, schools, various industries, and equal laws, and at last have become a colony of Great Britain—population from 150,000 to 200,000.

A little five-year old boy in Indiana said to a judge, who had called at his father's, "are you going to your store?" "I have not got any store." "Are you going to your mill?" "I have not got any mill." "Are you going to your shop?" "I have not got any shop." "Well, then, how do you make money?" "I make it by my brains." "Well, my papa makes money, and he has not got any brains!"

TEMPERANCE.

"It is time for our leading men to inquire about selling whisky to their hands? Almost every plantation has a little store, which is all right and proper, in fact beneficial, in keeping the laborer from the dead fall traps of the town; but (and it is a large but) they all keep the hell-fired whisky to sell to every one that asks. More crimes, more murders and more devilishness is caused by this whisky-drinking than everything else put together. Will not our educated planters try to induce their hands to stop drinking, by precept and example?" So says the *Terrebonne* (La.) Republican, and good talk it is.

The Legislature of Michigan has passed two bills substituting a system of taxation and regulation for that of prohibition in dealing with the liquor traffic.

The "Yoke Fellows," an association in Indianapolis, consisting of sixty reformed drunkards, has been organized by the Woman's Christian Temperance Union of that city.

During the past winter there have been over a thousand reclaimed in the city of Portland, Me., most of whom stand firm. Temperance meetings are held nearly every evening.

The Prison Committee of Philadelphia report that of 19,111 committed during the year, 90 per cent., or over 17,000, were for acts clearly traceable to the use of intoxicating liquors.

The Northern New York Conference, at its recent session at Mexico, adopted a resolution, denouncing growing as opposed to the temperance cause.

Maine now prohibits the carriage of liquor into or through the State, for purposes of sale in the State, by express companies, runners, steamboat companies, and stages. Any such goods so carried may be seized in transit.

The Massachusetts State Temperance Alliance urge the people to take advantage of the clause in the new liquor law affording local option as a protection against the licensed sale of liquor.

The friends of temperance in London have established a hospital in which no intoxicating drinks are allowed to the patients, except in extreme cases, and in purely medical doses. During 1874 four hundred and eighty-two patients received attention.

Through the efforts of the Woman's Temperance Alliance of Chicago most of the printing offices of that city have changed the pay-day of the employees from Saturday to Monday. It is stated that the Printers' Temperance League of that city is doing a good work.

The citizens of Oberlin, Ohio, were recently astonished by an audacious man actually opening a beer saloon in that village, which the last Legislature made lawful. The excitement became intense. At last the citizens bought out the man's stock (liquors excepted), at cost, two hundred and five dollars, and paid him ten dollars over. Whereupon the lease was canceled, and the dealer in intoxicating beverages took his departure, a sadder, if not a wiser man; and Oberlin had not

a single beer saloon to desecrate her soil and her fair fame.

Susan B. Anthony says that there are 600,000 professional drunkards in the United States, and that one woman in seventeen is married to such an artist.

Commercial.

BOSTON MARKET.

Wholesale Prices.

June 7, 1875.

Flour—Superfine, \$4.50 @ 4.75; extra, \$5.00 @ 5.25; Michigan, \$4.75 @ 5.00; St. Louis, \$5.50 @ 5.75; Southern Flour, \$5.00 @ 5.25.

Corn—Mixed and Yellow, 82 @ 85c. bush.

Oats—72 @ 75c. bush.

Rye—\$2.00 @ \$2.15 bush.

Shorts—\$2.00 @ 2.25 bush.

Feed—\$2.00 @ 2.25 bush.

Seed—Timothy Herd's Grass, \$3.00 @ 3.50 bush; Red Top, \$3.00 @ 3.50 bush; E. I. Bent, \$2.50 @ 3.00 bush; Clover, 18 @ 19c. per lb.

Apples—\$2.00 @ 4.00 bush.

Pork—\$26.00 @ 27.00; Lard, 10 @ 10 1/2c; Ham, 12c. lb.

Butter—20 @ 27c.

Cheese—Factory, 15 @ 17c.

Eggs—17 @ 18c. per doz.

HAY—\$12 @ \$13 per ton, for Eastern Pressed.

POTATOES—\$2.00 @ 2.50 bush.

Beans—Extra Pea, \$2.25 @ 0.00; medium, \$1.50 @ 0.00 bush.

POULTRY—16 @ 22c. per lb.

Turkeys—30c. @ 60c. bush.

Ducks—30c. @ 60c. bush.

CARROTS—50c. @ 60c. bush.

CRANBERRIES—\$5.00 @ 10.00 bush.

GREEN PEAS—\$2.00 @ 2.50 bush, from 1/4 bush. in crate.

LABOR—1 1/2c. per day.

REMARKS.—The market for Flour and Corn is dull. Pork and Hams have declined 50c. on a bush. Butter and Cheese unchanged.

C. G. Brockway & Co.

Wholesale and Retail Dealers,

330 to 336 FRIED STREET.

112

THE OLD LINEN STORE.

TABLE LINENS.

Our Stock of TABLE LINENS is unusually full and complete. Damask TABLE LINENS in all widths and lengths. Damask NAPKINS in every size. Damask DOYLIES in the greater variety. TABLE LINENS per yard our stock is unsurpassed. Heavy BARSLEY DAMASKS fitting new houses or replacing old ones will advance their own interests by inspecting our unequalled assortment. Our prices are much lower than ever before, especially to the largest buyers for Hotels, Steamers, etc.

WHITNEY, WARNER & FROST,

Successors to

PALMER, JACOBS & CO.,

114 143 Tremont st.

PAINT! PAINT!

PAINT YOUR HOUSES

GENUINE

N. Y. ENAMEL PAINT.

This is the only chemical paint manufactured from pure white lead, zinc and linseed oil. Its patent dates prior to any in America. It has been tested by chemists and by over 100,000 owners of residences throughout the United States for the last five years, and pronounced by them to be the most durable paint known. It is one-half cheaper and will last three times longer than paint mixed in the ordinary way, its advantages being that it is ready for use. It is applied with less labor. It shows a beautiful enamel surface. It does not crack or peel off. It is proof against fire and water. It is the best paint for roofs and chimneys. It is equal to any for covering brick. It is a perfect wood preservative. Rain before drying does not wash off. It is the best and most perfect enamel and freshest. Send for sample cards and price list, with testimonials, to

GEO. H. BUSH & CO.,

GENERAL AGENTS.

No. 141 MILE ST., BOSTON.

ESTABLISHED IN 1820.

CAMPBELL & COVERLY,

Ladies' and Gents' Restaurant,

Old No. 97, New 323 Washington St.,

(OPPOSITE "GLOBE" OFFICE.)

A. R. CAMPBELL, BOSTON. CHAS. H. COVERLY,

FORMERLY AT WILSON'S LANE.

DR. NICHOLS'

Wrought

Iron

Furnace.

INVENTED BY

Dr. J. A. Nichols.

Editor of Boston Journal of Chemistry.

Valuable information upon the subject of heating contained in our new Pamphlet, sent to any address upon application.

Respectfully, Dr. Nichols, Boston.

112

UNEXAMPLED SUCCESS

OF THE

Family Favorite

SEWING

MACHINE!

Probably no Sewing Machine ever was, or ever will be put upon the market, that in so short a time will gain such immense popularity and success, as has this machine, and all because it is so simple, easy to run, and will do ALL kinds of sewing. No person should buy a machine without first examining it. Our

New G. F. No. 2.

runs without noise, and is adapted to both Family and Manufacturing purposes.

Special inducements to agents

WEEB SEWING MACHINE CO.

JAS. H. FOWLER, Manager.

533 Washington St., Boston.

108

Fort Edward Collegiate Institute.

For ladies and gentlemen. \$50 for board and Common English per term of 13 weeks. Winter term Dec. 10, Spring term March 25. Six Courses of study. Commercial, Scientific, Classical, Ecclesiastical, College preparatory, and Professional preparation. The student may select any three studies. Higher tuition to clear men's families and to those intending to be ministers, one-third discount. For self-lodgers, board and accessible rooms, with heavy furniture at \$8. per term. Students admitted at any time proportionately. Fifteen teachers. Superior brick buildings. Twenty years of prosperity. Address for catalogues or rooms:

JOS. E. KING, D. D., Fort Edward, N. Y.

Troy Conference Academy,

POULTNEY, VERMONT.

The Fall Term of 16 weeks will begin Aug. 27. The Winter Term of 12 weeks will begin Jan. 4. The Spring Term of 12 weeks will begin April 7. Five regular courses. Special inducements to young men preparing for the ministry. Thorough preparation for college made a specialty. For circulars or information, address:

Rev. MARIE E. CADY, A. M., Painesville, N. Y.

Boston University School of Medicine.

OPEN TO BOTH SEXES.

The Summer Term commences March 15th, 1875, and continues six weeks. It is devoted to Reading, Daily Recitations, Practical Anatomy, Chemical Manipulations and Clinics, both medical and surgical. This course presents special advantages to those commencing the study of medicine.

The Winter or Lecture Term commences Oct. 6th, 1875, and continues twenty-one weeks. For further particulars, address L. T. TALBOT, M. D., 21 Mt. Vernon St., or J. H. WOODBURY, M. D., 58 Temple St., Boston.

BOSTON UNIVERSITY,

College of Liberal Arts.

The Examination for admission to the College will be June 10, at 10 o'clock A. M., No. 20 Beacon Street. J. W. LINDSAY, Dean.

New Hampshire Conference

Seminary.

The Trustees of the New Hampshire Conference Seminary and Female College are hereby notified that their annual meeting will be held at the Seminary Buildings, Tuesday, June 15th, 1875, at 1 1/2 o'clock in the forenoon, for the election of officers and the transaction of such other business as may properly come before them. A. B. WYATT, Secretary.

LAUREL SEMINARY FOR YOUNG WOMEN

At Abundant, (near Boston), Mass. Awarded SILVER MEDAL, first premium over all competitors at the Semi-Centennial Exhibition of the Franklin Institute, Philadelphia, Oct. 1876. Special care of health, manners and morals; near city. Next term begins Sept. 2nd. Address early to

CHARLES C. BRADGON, Principal.

DREW THEOLOGICAL SEMINARY.

The next term of this institution will commence on Thursday, Sept. 16th, 1875. Admission of candidates on the 15th. For catalogues or information, address: J. F. HURST, D. D., Madison, New Jersey.

FREE-LIMBED YOUTH

Private instruction at

Barre, Mass., N. D., Sup't.

GEO. BROWN, N. D., Sup't.

CHICKERING

PIANO-FORTES.

Over 46,000 made and sold.

These instruments have been before the public for more than 50 years, and still maintain their excellent reputation as the Standard Pianos of America.

The Prices of these instruments are as low as the exclusive use of first-class materials and workmanship will allow.

Pianos sold on easy monthly payments, at regular catalogue prices.

Catalogues and price lists mailed free on application to

CHICKERING & SONS,

150 Tremont st., Boston. 11 East 14th st., New York.

The Choral Pipe Organ.

Economical—Sweet-toned—and Powerful. Useful in the grand choir of the large Organ. More organs at less cost than any other make. Organ of the most convenient construction and easy to move. Numerous Churches, Societies, and Public Institutions, over all continents, have purchased these organs for all competitors.

Special size \$100, equal to ordinary \$1000 organ. Size A, \$500, equal to \$1200 organ. Size B, C, and D, prices \$200, \$300, and \$500, equal to organs ordinarily costing much more than DOUBLE THE PRICE. Send for Circulars to

G. H. RYDER, Sole Manufacturer

441 Tremont St., Boston, Mass.

Also, builder of the LARGEST SIZE church organ.

Furniture

H. L. COLLAMORE,

111 and 113 COURT STREET.

Special Sale at Very Low Prices.

Of Parlor Suits, Sofas, Lounges, Chairs, Walnut Chamber Sets, from \$50 to \$500, chestnut sets, common do. Marble Top and Extension tables, Hat Trees, Whittos, Bedboards, Wardrobes, Bookcases, Mirrors, Carpets, Oil Cloth, Mattings, Beds, Bedding. A general assortment of house furnishings. Upholstering and furniture repaired in the best manner.

A Pleasant Home

for Summer Boarders, in one of the most pleasant villages in Northern Vermont, in St. Johnsbury, a pleasantly situated and well furnished house—near all Public Buildings, and only a short distance from the lakes and mountains. Terms reasonable. E. D. HOPKINS, St. Johnsbury, Vt., May 25, 1875.

WIDE AWAKE! WIDE AWAKE!

The new Boston Magazine for Girls and Boys. Prettily illustrated, and richly supplied with interesting and useful matter. Subscriptions, \$2.00 per year; agents wanted everywhere—address D. L. THORP & CO., Boston. Specimen copies 15c.

CHILD, FULLER & CO.

SUCCESSORS TO A. WHITNEY & CO.

Sole Agents for Carleton's Gas Fixtures,

KEROSENE GOODS OF ALL KINDS.

Church Fixtures a Specialty.

504 WASHINGTON ST., BOSTON.

FOR SALE.

A nice Cottage of nine rooms at Vineyard Highlands, Martha's Vineyard. Nearly new and well furnished. Rev. GEO. WHITMAN, Westfield, Mass.

WELCOME HOME!

A New Collection of Pianforte Music.

Far Superior to any that has yet been Published

Every PIECE in the book is a GEM, and has been selected with great care, Not difficult, but such

pianist will take pleasure in playing.

No such Collection of Music ever appeared in one volume before.

Sent by Mail on receipt of the Price.

BOUND IN

PUBLISHER'S NOTICE.
The name of each subscriber is printed on the paper sent every week, and the date following the name indicates the year, month, and day to which it is paid. If this date does not correspond with payments made, the subscriber should notify the Publisher immediately.
Postmasters and subscribers wishing to stop a paper, or change its direction, should be very particular to give the name of the post-office to which it has been sent, as well as the one to which they wish it sent.
Persons desiring to stop the paper should write to the office of publication, and be careful to forward the amount due for a subscriber's legal liability as long as the paper may be sent, if the arrears remain unpaid.
Communications which we are unable to publish will be returned to the writer, if the request to do so is made at the time they are sent, and the requisite stamps are enclosed. It is generally useless to make this request at any subsequent time. Articles are frequently rejected which, if condensed into half their space, we might be glad to use. Anonymous communications go into the wastebasket at once.
Articles are paid for only when they are expressly stipulated.

ZION'S HERALD.

THURSDAY, JUNE 10, 1875.

The two great Presbyterian Assemblies, North and South, have lately held their meetings. Committees appointed by each, at their last sessions, to secure fraternal recognition and an exchange of ecclesiastical courtesies, had met and labored in vain to attain such a result. Both bodies seem to have received, with equal satisfaction, the report of their committee, with the interpretation each gave of the occasion of their failure to harmonize upon a common ground for restored fraternity. The Southern brethren would accept nothing but a solemn resolution that all the deliverances of the Northern body, before and during the war, were occasioned by the intense excitement of the hour, and were now regretted and disapproved; but this strange and extreme demand the Northern brethren could not harbor for a moment, although they were willing to disclaim all injurious imputations upon the present character and standing of the Southern Assembly, as Christians and Presbyterians. This did not suffice. The Southern Assembly approved the withdrawal of their Committee from any further effort, after their ultimatum offered to the Northern brethren was refused; and the General Assembly of Northern Presbyterianism as heartily approved the course of their representatives. So they must pray and work side by side a little longer, until the divine grace causes their hearts to flow together, or another generation be raised up who can forget the exasperation of these terrible years of civil and religious controversy. Perhaps we shall be more successful with our two Methodisms, a year hence. God only knows!

We do not recollect to have read of a finer compliment paid to a retiring Methodist pastor than the one enjoyed by the late Methodist Episcopal preacher at Freeport, J. E. We have had resolutions from Quarterly Conferences, at the end of the pastoral term, and items sent us from partial friends; we have heard of farewell services in the church; of the people accompanying their departing minister to the cars; but in the Freeport case our brother was favored with an original expression of the public estimation in which he was held, and the highest possible testimony was paid to his faithfulness and Christian heroism. It appears that during his ministry in the place he had been very efficient in his opposition to the liquor traffic; so, on leaving for his new field he was followed not only by the good wishes and prayers of the Christian and temperance workers of the village, but by a two hours' firing of a cannon belonging to one of the liquor-sellers. "We trust," says an exchange, "that his successor may even more vigorously cannonade and bombard their death-dealing business, till there be none left to salute the departing." To which we simply add an Amen!

That rare Scotch preacher, who captivated all his audiences in New York, during his visit there while attending the late great meeting of the Christian Alliance, Dr. William Arnot, and who afforded the best illustration we have ever known of keen wit entirely sanctified and subordinated to the highest spiritual purposes, at a late ministerial convention in London, held in connection with the meetings of the American evangelists, gave one of his quaint and apostolic illustrations of the way of gaining the attention of children to religious themes. He said, "the way to lead children to Christ is, first of all, to gain their affections for one's self. In the country the calves are reared on milk brought to them in pails. When the first pail of milk is brought they dash at it with their heads, and probably overturn the contents. Next time the milkmaid, instead of putting the pail at once before the calf, gives it her hand to suck, which it readily does. But it will be a long time before the calf gets fat on that. The maid lowers her hand gently on the pail, and though the calf continues to suck it, the milk is drawn in at the same time, and so, by-and-by, it takes the milk without the leading of the hand. So, by first gaining the affections of a child, the teacher can more easily lead it to Christ." There is a world of wisdom embodied in this homely but apt illustration.

The spiritual wants of England and America are very much the same. The (London) Methodist thinks they have fallen upon such a condition of things as to need, not so much men after the order of "Dr. Sprague" as "loving pastors of the flock," "wakeful watchers for the walls," and "earnest seekers for the wanderers." The editor affirms that the Church, at the present time, do not extensively advertise, "Wanted, A Big Gun." He thinks the fashion for this style has gone by. Whatever may have been the weakness of the Churches, heretofore, for "much flourishing of the arms, stalking backwards and forwards on the rostrum, standing on tip-toe, great attention to clerical attire and hand-dressing, these things are not now considered essentials to an acceptable and successful ministry." What, the editor thinks, the Churches are asking for, is "a holy man, a simple, earnest Gospel preacher." He expects them from the right direction. "The great Lord," he says, "has sent us many such. May He send us more!" He feels the need of the same care in passing upon candidates for the ministry that has impressed itself upon the thoughtful men in our Conferences. He would not have a man rejected because he knew "a little Latin and less Greek," but he would be delighted if doubtful cases were declined. "There are men," he says, "in the ministerial ranks to-day who ought to be behind the counter or at the plough; and there are a goodly number of rejected candidates, up and down the land, whose whole course shows that, when they failed to pass their examinations, and were remitted to the embrace of their mothers, the arrangement

was ordered by Providence, in mercy to the poor heathen abroad or to Circuits at home."

A FRUITFUL HALF CENTURY.

Among the numerous anniversaries of the present year, a semi-centennial which we attended last week stands by itself, in many elements of interest. The House of Refuge in New York closes its first half century the present year. Fifty years ago it was opened on what is now known as Madison Square, near where the Fifth Avenue Hotel has been erected—eight vagrant children being received within its walls on the day that it was dedicated. Miss Curtis, daughter of the first superintendent, who was present on that occasion, and saw her father receive the first delegation of little street Arabs, was at the half-century anniversary. Last week, held in the noble pile of buildings now occupied by the House of Refuge, on Randall's Island. Since that memorable morning, fifty years ago, with the number present at this time in the House, sixteen thousand inmates have enjoyed its wholesome discipline. Two of the original trustees, James W. Gerard, esq., and Hon. Hugh Maxwell, were permitted to live until within a year or two, and witness the remarkable work the institution they had assisted in founding had been enabled to accomplish.

The expense, during this half century, for these thousands of youth, has been less than two millions and a quarter of dollars; but of this sum nearly a million has been earned by the industry of the inmates. This latter amount, as Dr. Hall well said, represents something more than currency; it stands for thrift, for good habits, for character, and for a moral purpose. The history of all these youth, before and during their connection with the school, is recorded upon the books of the House, and, in a large proportion of instances, their subsequent history also. This enables its managers to say, with unusual positiveness, that three quarters are known to have turned out well. What a noble monument and reward is this for faithful Christian service!

The New York House was the first in the country; and it has enjoyed, unlike many similar institutions, until within a few years, an unbroken prosperity, and a continued growth of influence and usefulness. The disturbing element is the one that is now threatening our public school system throughout the country, and clamoring for the religious control of all our institutions of punishment and reform. It certainly is a very singular condition of things, that a Church should claim the right to continue its religious discipline over its nominal subjects when it is forced to acknowledge that more than three quarters of all the inmates of penal and reformatory institutions have been professedly under its previous nurture. Whatever unabsolved claims mature criminals may have to select their religious teachers while under punishment, when the parental tie is interrupted on account of the death or viciousness or inefficiency of the natural guardians, and the State legally comes into the place of the parent, it is for the State then, and not for the faithless parents or the arrogant priest, to determine what shall be the character of the moral discipline to be used to correct vicious habits, and to secure an industrious and honest life in the future. It is not simply the legal right for the State now to determine this important question, but its duty to itself and to the child also. It must evidently be placed under different influences to save it.

How significant it is, also, that while all the Christian Churches, except this one, unite heartily, and without the slightest infringement upon conscientious scruples, in submitting the religious care of such youth to any one of their fellow-Christians, and freely work with him in the Sabbath instruction of the inmates of public institutions, this professedly Christian body stands utterly aloof. And while the State properly demands that in such a school no sectarian peculiarity shall be taught, this Church refuses to teach anything besides its peculiarities, and declares that it will not submit to State direction, nor intermit its claim to the sectarian discipline of the children.

Only by the most vigilant attention to the progress of legislation in the last meeting of the New York Assembly were the efforts of this persistent Church, inspired by Jesuitical leaders, hindered from securing an act to break up the present religious instruction of nearly every institution of reform in the State, and to give them, almost utterly, into the hands of Romanists, requiring from the public treasury the provision of chapels and the support of a purely sectarian service. As soon as the true significance of this act, which had been clandestinely hurried through the House, was interpreted by one of the Managers of the New York House (an experienced and highly esteemed lawyer and judge) to a committee of the Senate, it at once repudiated the harmful movement; and though, by another act of characteristic cunning, the matter was again brought before the whole Senate, it was lost by a large majority. But it will appear, doubtless, again next year.

The fact that the New York House was a voluntary institution, established by Christian men, under an act of incorporation from the State, perpetuating their own board of management, and not subject to political interference or change in administration, has been one of the essential elements of its harmony, energy, remarkable economy, and general success. The House has received its subjects in accordance with the law,

through the courts, and has enjoyed an annual subsidy; but its whole management has been in the hands of this perpetual board of Christian men, working without salary, and bestowing an unstinted amount of time upon its care. As the result, its management has been, from the beginning, in the hands of some of the first professional men—lawyers, physicians, judges—and leading merchants of the city and State. There never has been a period, in its history of fifty years, when the slightest distrust has been expressed in the community as to the intelligence, honesty, strict economy, and wisdom of the administration of its funds, or as to the admirable character of its form of discipline. It is becoming more and more evident, particularly in view of this religious controversy, that the true plan for the care of juvenile delinquents is for the State to encourage the voluntary efforts of its citizens to establish schools of reform, open to official inspection, receiving a moderate subsidy per capita, and managed each by its own board. Better results will thus be sure to be obtained, and this sharp collision of creeds will be avoided.

The anniversary itself, on Wednesday, June 2, was a delightful occasion, every way. To one who, for ten years, had held the position of chaplain, the associations of the hour and place were quite indescribable. The memories of the many excellent men who have honored its management, whose earthly labors are ended, but who would have so greatly rejoiced to witness this occasion, were brought back very freshly to our minds. The buildings are the finest in the world for such an establishment—ample, light, well ventilated, and in perfect order. Its halls are filling up again. It has had over one thousand inmates at a time; it now numbers about eight hundred. They make a large audience of themselves; but several hundred visitors, including leading men of the city—a number of judges and clergymen—were present on the occasion of the anniversary. Hon. Edgar Ketchum, the president, made an admirable opening address, giving a condensed sketch of the history and results of the institution. Dr. John Hall followed, with one of his inimitable, simple, touching, but powerful discourses, showing the occasion for gratitude in the past history and present condition of the House of Refuge. Nothing could have been more appropriate, wiser, or inspiring to Christian effort, than this fine address. The singing by the children was admirable, and the original hymn (which we shall publish next week), and selections were very appropriate. A beautiful collation, and a delightful concert by a select quartette, filled out the programme of a day of uncommon entertainment and profit.

Would that we might hope for fifty as profitable years to come! Out of this institution has grown all our American preventive agencies, and several European (Mettray, among others) have started from suggestions received during visits through its halls. The most intelligent men have yielded to its commendation. Gov. Seymour, who hoped to have been present, wrote a letter expressive of warm interest in the institution and in the subject of juvenile reform. Its history, when brought up to the present era, will be a valuable and instructive volume for reference and suggestion.

"THE PEACE OF GOD."

A deep significance lies in the often repeated formula of the apostolic benediction, "the peace of God, which passeth all understanding." Perhaps the ordinary thought in the minds of those who listen to it, is that it transcends our comprehension, about as if the purpose were to express its wonderful extent. This is not our conception of it. It is the peace which God creates, a peace which it is not in the power of the human intellect to invent, create, or in any way of itself to accomplish. It is possible only by the inbreathing of the divine Spirit into the soul of the humble worshiper.

The language, then, as often as we hear it, calls us away from ourselves to God. It reminds us that whatever of truth or other excellence there may have been in the sermon to which we have so attentively listened, whatever of devotion in the hymns, or of sweetness in the songs, whatever of reverence, gratitude, petition, or worship in the prayers, whatever of grace in the sacraments, we must, after all, as if in these there were no virtue, look for all results in our inner life to the operation of God himself, directly upon our souls. It carries us at once outside of agencies and instrumentalities, and of ourselves as well, into the domain where all things are of God. This is the realm of the supernatural, where are found the forgiveness of sins, the regenerate heart, purified affections, and quietness of spirit through the love of Jesus and the fellowship of the Holy Ghost.

Now, there is no small amount of skepticism, even among good people, as to the power of religion to give rest to the soul under all circumstances and at all times. They seem to think that the work of religion respects their relations to God, their guilt as sinners, and their eternal salvation, leaving them for the most part to themselves, to bear their own burdens, endure their own troubles, and fight their own battles. There are thousands of Marthas who keep themselves and their troubles in the kitchen and nursery, and their Lord in the parlor, forgetting that an hour at His feet would infuse into their minds a peace that would break forth in songs in the presence of handmaids and little ones. Thousands of business men are fighting losses and

the fear of bankruptcy, relying on their own skill and toil as though there were no God to help them. They obey the latter half of the Cromwellian order, "trust in God, and keep your powder dry," but with a feeling that God is, somehow, as Napoleon said, on the side of the heaviest artillery. Oh! the fretting anxiety for the morrow, the consuming care, the doubtful solicitude, the fear of poverty, the dread of disaster, the nervous foreboding, the apprehension of calamity, that abound all around us, with hardly a thought that it is of any use to appeal to God in them. Nay, how many murmur and fret against Him, as if He were a hard master, for allowing the sufferings and evils of life to befall them, when in multitudes of cases they are self-produced!

Let us, on the other hand, remember that, while religion does indeed affect our relations to sin, God, and eternity, it is a new and additional element, supernaturally introduced into our character, to become and thenceforth be a part of ourselves. We are new creatures, made such by a moral transformation which more or less directly and fully affects the whole man. It is this new creature who goes to the counting-room, the office, the school-room, the farm, or the nursery; and he goes with a new strength, a strength which he derives from God. The closet and the prayer-meeting are not the only places where God is, or where He manifests His grace. Neither the safety nor the happiness of the believer require for him an exemption from the fortunes common to humanity. With what interest and hope, for instance, a newly married pair enter upon their new home-life together, sanctifying it by the Word of God and prayer. New duties are assumed, and new cares begotten. Children grow up around them, each bringing its fresh burden of care, but one which love makes light and a joy. But sickness surely comes, sooner or later, and expenses are heavy. Death, too, comes in, with his stealthy tread, leaving behind him burning tears and bleeding hearts. No home is exempt from this fate; soon, or late, every heart must suffer, and every home be invaded, broken up and destroyed. Christians must weep and die as well as sinners.

Nor does the Bible promise exemption as the remedy for our troubles. It does, indeed, give us wonderful assurances of the divine regard and protection, and of gracious and great deliverances. But not even the holy apostle could secure deliverance from the stinging, cutting pain which he characterizes as a "thorn in the flesh, a messenger of Satan," as if it were induced by the power of the arch adversary himself. Such actual deliverances do occur, but only when in the judgment of God it seems wise and best. In St. Paul's case there was granted grace to endure and triumph, lifting him above the pain into a fresh knowledge of and glorying in the all-sufficiency of Christ. This was better for him, and infinitely better for the millions of the Church in all subsequent ages who read his joyous and thrilling story.

There can be no proper severance of one part of our life from the rest, giving one part to the religious man and the other to the secular. The Christian is one—an undivided and indivisible man. The sphere of his labor makes no difference. Whether he prays, or preaches, or builds houses, or makes and sells goods, he is a Christian, a servant of God; and he is bound to do either and all as his Master wills, and with a constant reference to Him. In such a life everything will be carried to God in prayer.

Quite possibly this point will be startling to doubting souls, who think little things not proper subjects of prayer, either from their littleness or on some other ground. But where shall we run the dividing line between great and small? Is not life quite largely made up of what are called little things? And do they not largely mold character and affect conduct? And are not Christians consecrated to Christ in little things as well as great? Nay, the moment we begin a withholding of this sort we find no point at which to stop. The whole life, in every thing, small and great, belongs to Him, and we may talk to Him about it.

Suppose, then, we had the habit of thus carrying everything to God, as a little child goes to its mother, acknowledging Him as the element in which we live, opening our hearts before Him, unburdening our souls, and telling Him of our cares and anxieties. We do not say that He would absolutely save one more business man from failure, one more mother from tears over a wayward child, or one more home from sickness and pain, any more than He saved the early Christians from the mad rage of their persecutors. But we do say that He would breathe into us a sweet and precious restfulness of soul, a peace that would diffuse its blessed quietness through the whole soul, and a calmness over all the tumultuous affections and thoughts, as fully and as powerfully as the voice of Jesus, commanding "peace! be still!" laid low and calm the tossing waves of the Galilean sea.

This is what we want. It is what God intends for us all. It is the legitimate work of religion in our every-day life. But its condition, on our part, is the carrying everything to God, inviting Him by prayer to enter into our whole lives, and in loving confidence submitting all things to Him. Thus shall we know His wonderful peace, and, rejoicing or suffering, living or dying, be kept under "the shadow of the Almighty."

FOREIGN CORRESPONDENCE.

ROME, April 23, 1875.

The great mass of the faithful who come to Rome to present to the Pope their assurances of loyalty, and to hand in their little contributions for the support of the poor prisoner, arrive during Holy Week; but still they are coming at all times. Since the relics are no longer exhibited at Easter, one motive for the performance of pilgrimages at that time has been taken away. No longer can sinners obtain seven thousand years of relief from penance by gazing upon the handkerchief imprinted by our Saviour's face; no longer can a look at the bones of the saints and martyrs do away with the necessity for purgatorial suffering.

The last deputation consisted of the Sisters of Charity who had been expelled from Mexico, bringing to his holiness some memorials of their former home. I wonder what Pius IX. thinks as he hears of Protestant Churches in Mexico, in Spain, in Rome itself, as he sees the firm determination of Germany to keep Jesuit hands off of the political machine. It seems to me he must read in the signs of the times that the days of papal power are numbered—that free thought, in the proper sense of the word, will surely win in its struggle with priestcraft. Surely, it has won so far. What triumphs can the papacy mean to in the last ten years?

I did not mean to leave the pilgrims, but here in Rome it is very hard not to have one's head full of "the Catholic question," or, as it is more properly called, the papal question. As Luther, travel-stained and weary, yet full of enthusiasm and devotion, entered the Porta del Popolo, he hardly thought that the day would come when his pilgrim's staff for a railway ticket. Had he foreseen the character of moral pilgrimages he might have turned back before his weary knees had touched the "sacra santa." The pilgrims who come now-a-days are very much like other people. They visit the museums and picture galleries, the ruins and churches. They go into estates over the presents made to the Pope by the various crowned heads of Europe, and return to their homes in the firm belief that the Pope is a blessed old man, who never did anybody any harm, and who is dreadfully maligned by the newspapers. Doubtless they are right, for ever the greatest enemies of the papacy say that Pius IX. left to himself, would be perfectly harmless; but he is entirely in the hands of the Jesuits, and history is not silent as to what the Jesuits are.

Speaking of the Jesuits reminds me of a characteristic incident which I heard a few days ago. The library of one of the recently deceased cardinals was to be sold at auction, and an Italian, but Protestant gentleman, who has a fine library, and watches every chance to add to it, was at the sale. Looking over the books, he picked up one, the title upon the back of which indicated a treatise upon religious liberty. Looking further he found that, bound with this, but not indicated in the title, was a list of the priors to be paid for a relief from punishment after the commission of various crimes—in short, a tariff of indulgences, printed about the time of Tetzel's famous and infamous traffic—a work of which he had heard, but which he had never seen. It is exceedingly rare, and the Jesuits make the most desperate efforts to buy all copies, in order to destroy them.

As soon as the gentleman of whom I speak saw what a pearl this unattractive oyster-shell contained, he put on a careless air, dropped it, and passed on to look at others. Needless to say that until the turn of the precious volume came his eyes were often upon it. At length what was his alarm to see several priests enter, among whom were a number of the Jesuits. They moved around the room, gradually approaching the hidden treasure; they reached it; one of them took it up, opened it, and began to read. The would-be-purchaser's heart stood still. If the Jesuit saw what the latter half of the book contained the day was lost, for, as he had learned by previous experience, they would out-bid anybody, and bid most ruinous sums before allowing a book of that sort to get into the hands of an outsider. You can imagine then, with what anxiety he watched the result of the examination. At last the Jesuit laid down the book; he had seen nothing but a rather stupid essay upon religious liberty, viewed from a Catholic standpoint. Finally it was put up, but nobody wanted it; and as the auctioneer had gotten to "one," "two," our friend bought it for two francs (forty cents). He hastened home, and a few days afterwards, the parish priest not knowing that the family were Protestants, came to invite them to communion. "No," said Sig. G., "we cannot come to your communion. But sit down; let us talk a little while."

So they sat down, and while talking the subject of infallibility was touched on. "Yes," said Sig. G., "I will show you what use the Popes make of their infallibility; I have it here." And he handed him the above-mentioned book. The astonished priest took it and read, "whoever, having committed such and such crimes, shall pay such and such sums, shall be fully absolved; and should he die, in that instant will be received in paradise." (I do not give an exact translation, but the sense is fully equivalent to that.) The book dropped from his hands, he threw up his arms with a "Dio mio! how did you get that book?" and could not be

persuaded to further pursue the discussion upon papal infallibility.

ALBANO AND THE SITE OF ALBA LONGA.

The environs of Rome are not full, as are those of Naples, of beautiful little spots which can be visited in a day, and without the necessity of exposing oneself to the inconveniences and excruciating heat of an Italian July. Yet there are many practicable trips; and among them one of the most interesting is to the Alban Lake and its surroundings. We started early in the morning, and after a ride of an hour or so on the Naples line, over the desolate Campagna, with its ruined tombs, its long lines of aqueducts, some still in use, having stood the wear and tear of so many long centuries, with its occasional herds of buffaloes and long-horned oxen, watched over by a rough, wild-looking shepherd, in the curious costume of pointed felt hat, goat skin breeches and leather leggings, a costume which every Roman painter has copied so often—after a ride in the bright morning sunlight over the vast plain, with not a house in sight, with nothing but the goats and buffaloes and oxen to tell us that there was still life there, and that the bones of the old Romans did not have this great graveyard to themselves, we reached the little station from where we must go to our destination by stage; and a terrible journey it was. The conveyance, for some reason known only to the maker, had seats which faced each other, and which slanted inwards. It was like sitting on an inclined plane; and when the vehicle lurched one set of passengers was in imminent danger of being precipitated into the arms of their opposites. Every now and then a halt was ordered, to put the off-horse's leg inside the trace again; and then the passengers all stood up to see what the matter was. When we started we started with a jerk, and the passengers all sat down again—in a hurry. DE.

[To be continued.]

Editorial Paragraphs.

An invitation from an honored classmate secured for us a favorable opportunity to look, for an hour or two, upon the strange, yet to us intensely painful spectacle that now divides, with the novelties of the Metropolis, the curiosity of visitors to New York. The great trial, as it well deserves for many reasons to be called, has continued, since January 11, in the court-room in Brooklyn, to draw crowds of spectators. The room was crowded on the morning of our visit, and was hardly kept endurable by the opening of windows and doors. The saddest sight of all, to us, was the presence of scores of young ladies—not the rude women of the street, familiar with vice and crime, but the daughters and sisters in Christian families, admitted by tickets, through their standing in the community or connection with Plymouth Church. The language of the great counsel for the defense was chaste and careful in the extreme, but the subject of his plea was shocking, and the testimony he discussed was upon the most appalling evils, to which he had, necessarily, to apply the plain Sacrosanct appellatives. Mr. Evans once well said, as he has been reported, "that Christianity was not on trial in this case;" but the delicate Christian conscience and the moral sensibility of the community have been stunned and blunted by the protracted assaults made upon them during the progress of the trial, and the daily presentation and preservation of its incidents in the public press. No criminal case, where there was even the slightest suggestion of vice and crime, so far as we have read, where the moral sense of the community has been so long and so terribly affected, as in this most mysterious and most miserably managed affair. Two of the leading papers of New York city have, each of them, eight reporters present, devoted to this trial; and the other papers of the vicinity, and even distant cities, are fully represented.

The audiences are remarkable. Outside the large representation from Plymouth Church, and the immediate friends of the counsel, are daily to be seen well-known persons of the legal and clerical professions, conspicuous statesmen and business men from all parts of the country, and foreign visitors also. Strange that the scene of so much sorrow, domestic agony, and moral ruin should be a centre for even international observation and curious sight-seeing! The plaintive face of the room, to us, was not that of the great subject of all this frightful sensation, but the bleached and weary-faced woman who sat so silently by his side, the wife of the defendant. Mr. Beecher seemed entirely at ease, quite untroubled, conversing freely with his lady parishioners and his counsel around him. The plaintiff in the case was absorbed in his work, as if utterly unconscious of what was going on in court. He does not wear the aspect of a villain. His face is not a strong one, but is attractive. The great advocate, who is laughing him, courteously indeed, but terribly, speaks in measured tones. He is tall, thin, with a powerful nose, mobile face, showing the effect of long mental discipline. He speaks without a note, and with graceful gesture. Mr. Abbott, "that wonderful readiness, handed him testimony," as he is called, as he required it. He did not strike fire while we heard him. He was so deliberate that he could be readily reported. There was no verbiage; every word was in its place; the tones and action were peculiarly impressive. He speaks, however, too slowly and monotonously for an ordinary jury. His manner is admirable when arguing before a court. A jury would be likely to lose connections, and become stupid under the measured sentences. His great antagonist, Mr. Beach, is his exact counterpart, in this respect, and will have the jury entirely at his command by his rapid, energetic, comprehensive, and eloquently delivered summing up of the case of the plaintiff.

The man who will gain the most reputation of the better character, out of this trial, will be the sturdy old Judge Nelson. No one questions his probity, his ability and equanimity, good nature, readiness of legal resources, and excellent decisions on questions of law. No one doubts that his presentation of the case to the jury will be clear, able, and absolutely fair to all concerned. His charge will be more widely read than any other portion of the report of the trial. It can hardly be expected, however, until next week. Mr. Evans has far exceeded his original intentions in the time he has taken for his plea. What the end will be, who can prophesy? After the trial, however it may terminate, what would that the earnest hope and prayer of

the good men of the land, that the character of the great preacher might be fully and forever cleared of even the appearance of evil, might be realized!

In many respects the most novel as well as interesting series of personal investigations by late travelers, have been those of Dr. Henry Schliemann, on the site of ancient Ilium and on the classic plains of Troy. They are all the more interesting from the fact that it was generally the opinion of scholars that this great city only existed in the wonderful imagination of the poet; its walls, and towers, and palaces being built up out of the exhaustless quarries of old Homer's brain. When Dr. Schliemann first announced his discoveries, some not only doubted the fact, but doctored denouement as a fraud. The Doctor, however, soon established his right to a hearing, not simply by the interest and novelty of his revelations, but by multitudes of remarkable and unusual remains, which he had unearthed in his three years' laborious and expensive excavations. He finds the evidences not of one great city simply, but of three—one over the desolated site of another, and the locality singularly responding to the vivid and full description of the surrounding scenery, by sea and land, of the immortal Iliad.

The interesting narrative of his adventures during the tedious process of excavation, and with a record of the crowning results, together with maps, plans, views, and 500 illustrations of antique objects unearthed in the progress of the work, is published in this country by Scribner, Welford and Armstrong, in connection with John Murray in London. The volume, which makes a large octavo of over 400 pages, is entitled "Troy and its Remains." It is edited, in its translation from the German, by Philip Smith, A. B., himself quite an oriental scholar. The volume gives an interesting biographical sketch of Dr. Schliemann, and the steps that led to his present investigations. It is a work of peculiar interest for students and antiquarians, and is written in a style sufficiently popular to attract the general reader. The volume is finely published, and is profusely illustrated.

The lecture of the Sunday-school is not to be judged by its literary merits or its results. The institution has come to number so many in the ranks of its teachers, and to take so conspicuous a position among modern evangelical agencies, that the first Christian scholars of the world are now devoting their pens to its volumes of instruction. Commentaries, Bible dictionaries, Oriental travels, and every form of Scriptural illustration are provided by the leading students of the Church for the use of the teachers of our Christian youth. Here, too, are large queries, finely published, profusely illustrated, gathering up the special studies of scores of the chief British Biblical critics, upon the most important themes of Scripture admitting of illustration or requiring explanation. This fine work, with its four hundred cuts and maps, is called "The Bible Educator," and is edited by Rev. E. H. Plummer, M. A., Prof. of New Testament Exegesis in King's College, London. Richard and Deans of the Church of England, Prof. Moulton of the Wesleyan College, Richmond, Rawlinson (Prof. of Ancient History at Oxford), Dr. Farrar (the author of the best history of Christ yet published), and many others, have here given special papers upon inspiration, the various books of the Bible, Eastern manners and customs, medals and coins, the Apocrypha, history of the English version, geography, numbers, and botany of the Bible, and a great variety of equally interesting and important topics. It is a noble contribution to the library of reference in the Sunday-school, and will make a fine gift book to the faithful teacher. These volumes are published from English plates by E. P. Dutton & Co., New York, and can be found at J. P. Magee's.

Dr. Joseph Parker, the eloquent Independent preacher of London, who will visit to our city and New York, and discourse in our pulpits, attracted so much attention, has sometimes been spoken of as originally a Wesleyan. Of the slender foundation for this report he speaks, with much respect indeed, for that body, in a late number of *The Methodist* (London):—

"I was a regular attendant upon the Independent ministry, in a Church of which my father was minister, and the members and admittance of management. It happened, however, that a minister was elected to the pulpit whose doctrine was strongly disapproved by many of the members, and who, being among the foremost of the dissenters. The consequence was a considerable secession from the Church. I went as a hearer to the Wesleyan ministry, and derived much instruction and stimulus from the ministers. Truer and kinder friends than they proved themselves to be I can never hope for. By-and-by I became a member of the Society, and threw myself with the utmost energy and earnestness into all the work of the Wesleyan ministry. I was, for about two years, more or less, in a Wesleyan out and out. A change took place in the pastorate of the Independent Church; the old people began to go back again. I was but a boy at the time, and was under twenty-one, and, as my father returned to the Independent ministry, I was led to accompany him, and in course of time old associations were renewed, and old work resumed. So much for the Methodist parenthesis in my life. It was a very happy one. In many respects it did me great good, and in no respect did it do me the slightest harm. Within that brief period I formed friendships which will never be forgotten or undervalued, and I yet hope to have the honor of much co-operation with the great Wesleyan Society."

The new editor of *The Methodist* starts off with great vigor, exhibiting more than ordinary facility for editorial work, and marked felicity in short and sharp comments upon the patent thoughts of the hour. He is full of courage, ardor. He dares, even in the second paper, to stand bolt upright in the presence of his correspondents whose longitudes far exceed their modesty or worth, and to say to them: "we are receiving communications, with requests to publish 'the whole, just as it is.' Now there are very few articles that we can use in that way. This paper is not as large as all out-criers, and the editor must pick and choose, according to his judgment. It often happens that papers of great ability and interest are sent in, but the editor either deems or less valuable than some other thing. We have had about twenty years of practice in cutting 'the best passages' out of college orators, and we expect that the very finest points in our correspondents' letters will perish under our remorseless pencil." That is good luck, in an excellent cause, and we heartily wish our frank conferees much success and equal comfort in the very delicate work he proposes to undertake.

At the late Ohio Republican Convention, for the nomination of State officers, Judge Taft, one of the leading candidates for the Governor's chair, in a generous speech, in which he heartily endorsed General Hayes, while remarking upon the public school system, seriously assailed by the Ro-

RETURNING, leaves Machiasport
every Monday and Thursday Morning,
at 4.30 o'clock, arriving in Portland
about midnight.

W. W. RICHARDSON, Agt.,
83 Washington Street, Boston.
CYRUS STURDIVANT, Gen'l Agt.,
R. R. Wharf, Portland.

124

Gospel Singer
BY
PHILIP PHILLIPS.
The Singing Book for Sabbath Schools.
JUST ISSUED.
\$30 per 100 copies. Sample copy, by mail, 35 cts.
Lee & Walker, 922 Chestnut St.,
Philadelphia.

125

THE SUNDAY SCHOOL.

Second Quarter.

Sunday, June 20.

Lesson XII. 1 Samuel, 1, 17-24.

BY REV. D. C. KNOWLES.

SAUL CHOSEN.

Leader. 17 And Samuel called the people together unto the LORD to Mizpah.

School. 18 And said unto the children of Israel, Thus saith the LORD God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, and of them that oppressed you;

L. 19 And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, Nay, but set a king over us. Now therefore present yourselves before the LORD by your tribes, and by your thousands.

S. 20 And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken.

L. 21 When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken; and when they sought him, he could not be found.

S. 22 Therefore they inquired of the LORD further, if the man should yet come thither. And the LORD answered, Behold, he hath hid himself among the stuff.

L. 23 And they ran and fetched him thence; and when he stood among the people he was higher than any of the people, from his shoulders and upward.

S. 24 And Samuel said to all the people, See ye him whom the LORD hath chosen, that there is none like him among all the people? And all the people shouted, and said, God save the king.

This call must have been issued very soon after Saul had been privately anointed king. There was no reason for delay. It was essential to Saul's success that he should be formally recognized as the nation's leader; and that all this might be satisfactory it was very important that the people should see the hand of God in his selection. The place of meeting was at the very spot where God had defeated Philistia by His thunder, in answer to Samuel's prayer. All the available male population must have assembled on this occasion.

Unto the Lord. It was recognized as God's right to select their king. The selection was made by lot, God supervising the issue. This phrase does not signify that the ark, the symbol of His presence, was brought to Mizpah for the occasion.

And said unto the children. Samuel recounts the part, with all its benefits, that the ingratitude and folly of the present may more vividly appear. He recalls the wonderful works of God while He was their accepted king. He reminds them how He had gone before them in battle, with a glory surpassing that of any earthly monarch. Every march was a triumphal procession. All kingdoms had succumbed to their arms. From abject servitude He had brought them to their present greatness; and to Him, therefore, they were indebted for freedom and nationality. Such a speech was well calculated to convict them of the folly of their course; but they were too blind to the glory of an invisible monarch to feel regrets. They were under the tyranny of the lust of the eye, and the pride of life. To see the shoulders of their king was more to them than conquest and security. They were ready to relinquish victory for a gay parade. This is a weakness of the race. Men and women sell their souls for a small price for the passing pleasures of a manifestation. To make a scene is the highest ambition of a worldling.

For this the priceless treasures of a noble character are sacrificed, the vigor and strength of intellect squandered, and eternal life freely exchanged, dress, show, display, ostentation, with ruin at the end of the exciting feast of vanity, lead more people captive than reason, truth and religion. An invisible God, glorious in holiness, makes a very poor king for a worldling, though He gives peace here, and heaven hereafter.

And ye have this day—the formal announcement of God's resignation. Rejected of Israel, He quietly withdrew. God never compels service. Earthly monarchs will not be rejected without a struggle, but God will use no force, but that of persuasion, to keep the throne of a nation. He suffers Himself to be rejected at our will. The charge against the sinner is the rejection of Jesus. When this rejection is intelligent, deliberate, it is frequently final, and no place is found for repentance. We charge Israel with folly and deep ingratitude for discarding such a king as Jehovah; but such an act bears no comparison with that that is enacted daily, all about us—the rejection of Jesus. We are simply repeating this lesson in our own experience when we crown some worldly idol in the place of Christ. God let Israel act freely; and so He treats us.

Now therefore present yourselves—an invitation to come forward and let the lot decide who should be king. God had already indicated His mind to Samuel, but there was no deception practiced in acting as if He did not know. A private revelation of a coming event is not inconsistent with its formal declaration.

The tribe of Benjamin. The lot rested on Benjamin. The youngest of the patriarchal family, came to the front—a reversal of the natural order. The people must have looked upon this selection as an evil omen. Had not Jacob in his dying prophecy spoken ill of Benjamin? and had he not declared that Judah should bear the sceptre? How could they reconcile this prophecy with the decisions of the lot, without a change in the succession, introduced, possibly by war and dreadful disaster? Here, at the beginning, in the voice of the lot itself, they had a hint of the

perils of the path in which they were entering. Envy sprang up on the spot. There were bitter disappointments in that crowd. Reject God as king, and the way is at once open for strife and the play of every evil passion. Benjamin glad, implied anger in the rest. There can be no universal peace in this world until men are lifted above themselves and each other by some great love. While God ruled Israel there was no room for tribal dissensions about the succession.

The family of Matri—not mentioned elsewhere, possibly on account of its obscurity, ix, 21.

He could not be found. Saul knew the end from the beginning. He had had his warning of coming events in his anointing. Hence, when he saw the lot narrowing the circle, and working its way down to himself, he began to feel all the emotions of publicity, and, overcome with the new experience, he coveted the solitude of littleness, and fled. Modesty and self-distrust gave wings to his feet. Whatever may be said of Saul, one fact cannot be disputed: he did not seek power. He was loth to take it up, and like most men equally loth to lay it down. This shrinking from public notoriety speaks well for him. It indicates a high sense of responsibility, a quality greatly needed in all public servants. The noblest nature always hesitates to take an untried office, lest they may fail of the highest success. Such a condition of mind is favorable to instruction and sound advice. There is little hope of a man who feels himself adequate to any position, unless he has had the benefit of experience. Such men are headstrong, imperious, and unsafe. Saul was not fitted, intellectually or morally, for the place, but it shows he was not entirely devoid of good sense when he ran away. If crowds of our office seekers would go and do likewise the country would be more quiescent and prosperous, and they fall as happy.

Had himself among the stuff. Saul could not hide from God. The cooking utensils and the stores from which the fugitive king from the eye that never sleeps. When inquired of, most likely through the offices of His servant Samuel, He reported his whereabouts, and they brought the blushing hero forth. This first movement of their new king was not calculated to inspire great enthusiasm in a people whose chief aim had been to make a magnificent display. A king caught among the cooking utensils makes rather a grotesque figure for the leader of a nation. It seemed to indicate a decided preference for a culinary profession, rather than the possession of those striking qualities that rule men's minds. However, Saul was led to the front, and exhibited.

He was higher than any of the people. God gave Israel just what it wanted—physical pre-eminence. They desired a king of lordly mien and commanding stature, and they found these qualities in Saul. He towered up above the crowd like a rock in a seething sea. The frothy multitude called this greatness, and were satisfied. They did not ask for goodness, wisdom, justice, qualities invisible to the eye, but of priceless importance in a ruler. They sought things material, and they had them given. So God grants every soul just what it seeks as its ultimate good. "Be not deceived; God is not mocked, for whatsoever a man soweth that shall he also reap."

Whom the Lord hath chosen. That choice was made, as we have just remarked, in harmony with the wishes of the people. Saul would never have been God's selection had they not sought a noble presence rather than noble qualities of mind and heart, David was God's choice, a man after His own heart. God looks at the within rather than the without. The mind and the heart are of more importance than the body. Beauty of person and majesty of mien may catch the eye of the immature and foolish, but sound wisdom looks deeper for his friendships.

There is none like him—the grandest man, physically speaking, in all Israel. And all the people shouted. They were satisfied with the choice. All envies seemed to die away in the general enthusiasm, as the towering hero stood among them. At last they had a leader whose manly form could be a rallying point in battle. They saw his qualifications in his shoulders. Had they given him an examination of character they might have discovered his innate deficiencies for such an office; but they thought of muscle, not of mind. Alas, after a lapse of three thousand years of dreadful teachings, we are about as foolish as Israel. We select our public servants, not so much for bigness of body as for plethora of purse. Mind and character are too often secondary with us, as with them, and the results about the same. God is giving us over to our own folly. After the selection of Saul Samuel wrote the national constitution, explained it to the people, and sent them home. We fancy the good prophet turned his face toward Ramah with a heart full of forebodings for the future, inwardly praying that God would not desert His foolish people.

ZION'S HERALD QUESTIONS.

From the Notes.

Berean Lesson Series, June 30.

1 What is said about the anointing of Saul?

2 Who were probably called to this meeting, and why?

3 What was the ark necessarily present?

4 What kind of a speech did Samuel make, and why?

5 How were they affected by it?
6 Why do not people see the glory and power of God?

7 Why does God permit us to reject Him?

8 What does John say is the condemnation of the sinner?

9 Who selected Saul to be king?

10 By what means did He select him?

11 Explain the process?

12 How did this differ from a modern lottery?

13 How did the selection of Benjamin conflict with prophecy?

14 Were all the people satisfied with the choice?

15 What did Saul do, and why?

16 Are modesty and self-distrust ever beneficial?

17 How did the people find Saul?

18 Why did God select Saul to be king?

19 What did the people want in their king?

20 In what respect did he surpass all of them?

21 How did they receive him?

22 Wherein did he prove himself deficient in kingly qualities?

23 What did Samuel do after the selection of Saul?

24 Are we competent to manage ourselves without God's counsels? If not, what ought we to do?

The Family.

THE BROWN THRUSH.

There is a merry brown thrush sitting up in the tree:

"He's singing to me! He's singing to me!"

And what does he say, little girl, little boy?

"O, the world's running over with joy! Don't you hear? Don't you see?"

Look! Look! In my tree I'm as happy as happy can be."

And the brown thrush keeps singing, "a nest do you see,

And five eggs, hid by me in the juniper-tree?"

Don't meddle! don't touch! little girl, little boy,

Or the world will lose some of its joy! Now I'm glad, now I'm free!

And I always shall be, if you never bring sorrow to me."

So the merry brown thrush sings away in the tree,

To you and to me, to you and to me; And he sings all the day, little girl, little boy,

"O, the world's running over with joy! But long it won't be,

Do n't you know, do n't you see, Unless we are good as good can be!"

—Childhood's Songs, by Lucy Larcom.

"I WANT MORE TIME."

BY REV. CHARLES E. WALKER.

Last Saturday evening, while at the tea-table, there came a rap at the door, and on opening it a man thus accosted me:—

"Are you Mr. W.?"

"Yes."

"Then I want you to go with me, to see a man that is dying."

"No time was to be lost; so, taking coat and hat, we started immediately.

While on the way I learned that the person I was going to see was a young man, of about twenty-five years, who for some time past had been sinking under the hand of disease, and was now apparently near his end. The entire family were irreligious, while the father was a professed unbeliever of the Gospel of Christ. They were of that large and constantly increasing class who, living just outside of our New England villages, never attend a religious service, and so hear the Gospel only on funeral occasions. Yet, when death invades their homes the Christian minister is sent for, to sympathize with them, and they consent for a little while to listen to divine truth.

His mother met me at the door, and bade me welcome. After a brief silence she introduced the subject of her son's sickness, and spoke of her anxiety for his spiritual welfare. Said she,

"He has not been one of the worst boys in the world, but he has never experienced religion, and I know he is not fit to die. We wanted him to have some minister come and see him; and as he has heard you, at two or three funerals in the neighborhood, he told us that we might send for you."

In a few minutes I was conducted into the sick room. As I entered he reached out his thin, bony hand; and, as I took it in mine, he said, tremblingly,

"I want to explain this. Mother and the girls wanted me to have some minister come and talk and pray with me; and I told them that if they wanted to send for you I was willing. I did it to please them."

"But, said I, when they feel so deep an interest in your welfare, do n't you feel any concern for yourself?"

"I think I do, a little," was the reply.

Just then the father, who had been absent all day, and not knowing how sick his son was, came into the room. He seemed surprised at what was going on; but the son anticipated what objection he might have to the proceedings with the question,

"You have no objection to this, father, have you?"

"To what?"

"To the minister talking and praying with me?"

"And that unbelieving, but loving father could only answer, "no."

"Then," said the young man, "will you pray?"

"Yes; but first let me explain to you the way of salvation." And I tried to tell him how simple that way was, and how ready, willing, and even anxious God was to save every sinner, and to save him.

"That looks plain enough,"

I went on to repeat some of the invi-

tations and promises of God, and urged him to then and there accept and be saved. He hesitated; he wanted time. The story of the penitent thief failed to move him; and when asked what really hindered his coming to Christ, he replied, after a moment of reflection,

"It must be because I won't."

We knelt to pray, feeling that earth, heaven and hell were interested in that scene. Around us were his young wife, brother, sister, father, mother; and we could but feel that angels on their bright pinions were bending over us, while demons were striving for the mastery over that struggling soul.

We asked of God, by the manifestations of His love, by making him conscious of the near approach of eternity, and by giving him a conception of the glorious and terrible realities that were but just before him, to make him willing to be saved.

As we arose from our knees the company were in tears. He wept; but that stubborn will refused to yield.

As I turned to leave I urged him to ask God to help him become willing, and to seek earnestly until he found mercy and salvation. He bent upon me a despairing look, and the emotions of his soul found expression in these words, which seemed like a wail of agony over a wasted life:

"I want more time! I want more time!"

In thirty-six hours he was dead. Thus do multitudes allow Satan to swindle them out of heaven. While young, and with the prospect of years before them, he manages to quiet their consciences, and banish their fears by suggesting that there is "time enough;" and when, on the crumbling verge of time, they awake to a consciousness of their condition, he plunges them into a despair that paralyzes their every effort, by whispering that it is then "too late!"

NO ROOM IN THE INN.

Augustus Caesar, the Roman emperor, has issued an edict, the tenor of which is that a general taxation shall be made upon all nations, cities, and towns subject to the empire. In accordance with this decree king Herod commands all people under his government to gather in their respective towns, so that a correct estimate may be made of their property and personal effects. Pursuant to this order, Joseph and Mary, being descendants of David, depart from Nazareth, the place of their abode, and wend their way to Bethlehem, a city of Judea, the place of the nativity of David and his ancestors. Every public and private house is full, on account of the ingathering of the people to pay their taxes.

It is night; I see Joseph and Mary, foot-sore and weary, coming up the road; they open the gate; and, walking up the path, they approach the inn; they knock; and in response thereto the inn-keeper makes his appearance, and in reply to their request for a room, answers, "all full! not an empty room in the house."

They turn away, not knowing what to do, almost discouraged; but, as they retrace their steps down the path, at the other end they espy a stable, and as they can not depart until after the taxation they obtain permission to abide there for a day or two.

The time has now come for Mary to become a mother. Jesus is born; and "his mother wrapped him in swaddling clothes, and laid him in a manger."

Oh, the condescension of Jesus, sinner, in thy behalf! The King, the Mighty One of Heaven, stooping so low for thee! He came not, as He might have come, surrounded by a legion of angels, and amidst splendors unparalleled; but lower than any one of us. In a manger of a stall, in a little far-off stable in the East, He first saw the light of day. He came thus "because there was no room for them in the inn."

Dear, unconverted friend, is there room in the inn of your heart for this Jesus of Nazareth? He comes from Calvary's top, foot-sore and weary. Will you throw wide the door, and let Him in? Or will you shut it in His face, and compel Him to seek another abiding place?

Five years ago He came, knocking; but you refused Him admission then. Every room was full. Mr. Sinful-Indulgence occupied the front-room on the parlor-floor; Mr. Pleasure, the back-room; and up stairs, Mr. Lust, Mr. Pride, Mr. Envy, Mr. Carnal Appetite, and Mr. Self-Will, each filled their respective rooms, and "there was no room for Him in the inn."

Four years ago He came, knocking again. It was during the revival in your Church that winter. Night after night found you in your accustomed seat (the back one, near the door); night after night you resisted the appeals of the Holy Spirit; the pleadings of that man of God were disregarded; the earnest prayers and exhortations of the brethren, and the efforts of that praying band were labor lost, as regards your individual case—"almost, but not quite persuaded." You remember the hymn they used to sing so frequently, the last verse of which used to sound so doleful in your ears:—

"Almost persuaded," harvest is past;
"Almost persuaded," doom comes at last!
"Almost," cannot avail;
"Almost," is but to fail;
Sad, sad, that bitter wail—
"Almost," but lost!

And when, at last, the meetings closed (so quick, you thought, though they had been in progress some nine or ten weeks), you could not help saying to yourself, as you passed out the door, "the harvest is past, the summer ended, and I am not saved." True, that lost opportunity will never come

again; another may, but that one never. "No room in the inn."

Three years ago He came yet again. You were returning from the sea-coast; the train was whirling along towards home; in an hour or two you expected to meet mother and father in the depot;—when, in an instant, without a moment's warning, a crash was heard, and where, the moment before, all was joy, mirth, and laughter, now nothing but sighs and groans from the maimed and mangled. You lay for months on a sick bed. At last your limb healed, and as you passed the crisis, and began to grow better, you promised in that hour to give your heart to Jesus for life, and you really intended to do it. But three years have flown since then, and you have not yet made room for the Master.

Two years ago He came once more. It was midnight; the light was burning dimly in your chamber; you were tucked snugly in your bed, sound asleep; outside, the rain was coming down in torrents, and here and there through the heavens the lightning flashed, amidst peals of thunder. A hand was laid on yours, and a gentle shake awoke you. A father's voice whispered in your ears, as the tears coursed down his cheeks, "mother wishes to see you; she is dying!" You remember, as you sat by her bedside, with her hand in yours, how she consoled you to give your heart to Him who had been her guide through life, and at last to meet her in heaven. She passed away. Have you kept that promise? Have you opened the door, and let Him in? If you have not, remember that scene, that promise, and throw open wide the door to-day. Make room in the inn; and by the memory of that sacred hour do not again compel your Saviour to depart.

One year ago He knocked again. This time it was doubt, honest doubt, that barred the door. The Bible lay upon the what-not; it was beginning to be a little dusty; Tom Paine occupied the ground-floor of your mind; and on the second floor, each in their respective rooms, were Mr. Darwin, Mr. Huxley and Mr. Tyndall; and Mr. Spencer was in his room on the top floor. How about it now? Have you made up your mind (without prejudice, one way or the other)? Is Jesus your Saviour, or is He not? If He is not, do not give it up. Search deeper; go further down; for atheism, taken in homeopathic doses, is sure to lead from God, but taken in good, allopathic doses, is doubly certain to bring back to Him.

But here arises a thought. How much time is there in which to settle this question? You have had five years. Are you certain that five years more will be granted you? There is only one time. Our Heavenly Father, Jesus our Saviour, the Holy Spirit, the Bible, and your conscience, all unite, as with one voice, in saying, "now is the accepted time; now is the day of salvation."

Once more the Saviour knocks. Now He asks admission. O! offer no more excuses. Open the door; let every guest depart, and give up every room in the inn to its rightful owner. Compel Him not to depart again, for

"There is a time, we know not when—
A place, we know not where,
That marks the destiny of men,
To glory—or to despair."

"There is a line, by us unseen,
That crosses every path—
The hidden boundary between
God's patience and His wrath."

"To pass that limit is to die—
To die, as if by stealth;
It does not quench the beaming eye,
Or pale the glow of health;

"The conscience may be still at ease,
The spirits light and gay;
That which is pleasing still may please,
And care be thrust away;

"But on that forehead God has set,
Indelibly, a mark,
Cursed by man, for man as yet
Is blind, and in the dark."

"And still the doomed man's path below
May bloom as Eden bloomed;
He did not, does not, will not know,
Or feel that he is doomed."

"He knows, he feels that all is well,
And every fear is calmed;
He lives; he dies; he wakes in hell,
Or none doomed, but damned."

"O, where is this mysterious bourn
By which our path is crossed—
Beyond which God himself hath sworn
That he who goes is lost?"

"How far may men go on in sin?
How long will God forbear?
Where does hope end? and where begin
The confines of despair?"

"An answer from the skies is sent:
"Ye that from God depart,
While it is called to-day repent,
And harden not your heart!"

May, 1875.

JAMIE.

Jamie, a little boy seven years old, followed his grandmamma into the kitchen, for he knew she was in great trouble. His uncle was ill, very ill, and not likely ever to be any better. Now, while grandmamma was preparing something for her sick son she was weeping as if her heart were broken; and Jamie was much distressed for her.

"Dear grandmamma!" he said, "don't feel so badly. What can I do for you?"

"Shall I get the Bible and read to you?"

Trying to control her grief, for the poor boy's sake, and thinking only to help him, she said, "yes, Jamie, I wish you would."

He went for the book, and after finding the fifth chapter of Matthew, he passed over several of the beatitudes, and began,—

"Blessed are they that mourn, for they shall be comforted;" and read on, through the chapter. And the sad heart

of the mother was comforted, for she could not but think God had sent the Word to her by the mouth of her loving little grandson.

E. S. D.

OUR LILY.

BY E. S. D.

A fairy sat in a lily's bell,
Swinging this way and swinging that,
Her tiny fingers busying well
With her delicate work, as she swung and sat;

And while at her fairy task she wrought
She cheerily warbled a winsome lay,
And wove, meanwhile, with her busy thought,
A web of fancies, sweet and gay.

Lovely she looked in the lily's bell—
The heaven above, and the world around,
Content in the garden-nook to dwell,
Blest as a queen that is throned and crowned.

In Lily's heart is a fairy, too;
We know it well by her sunny looks,
Making her happy when work is to do,
Glad with her playmates, and glad with her books.

All in the house hear the musical ring
Of Lily's mirth, as the hours go by;
And we say, "tis the Fairy that maketh her sing—
Maketh her glad when we know not why."

FOR THE YOUNGEST READERS.

FINGERS AND TOES.

DEAR LITTLE FOLKS:—I was thinking, one day, about your fingers and toes. It doesn't really seem as though your mittens were once on the back of a sheep, or your shoes running around as the covering of a bosky; but it's true.

You see it was during the stinging cold weather of the month of February, when the mercury went down so low that it was lost out of the thermometer bulb, that your clothing was brought to my mind; and then I said to myself, as I breathed on the window-pane, made a round place through the frost, and looked out,

"well, it does not seem as if anything could be getting ready for summer, does it?" Why, if you should see your sister at work on her lawns or muslins or tarletans, it would give you a fit of the shivers. But let me tell you the trailing arbutus buds under the snow, and the leaves were beginning to talk together about a fit time to "appear out."

"Rose-pink, or pale pink-and-white, or white," say they, "are the colors for us. And—well, in three months, be sure and be ready."

And as the word went over the hillside they whispered together, "do n't we know how childish eyes grow bright, and older eyes grow tender at sight of us? We'll be in time this Spring."

Such a stir among the crocus bulbs, too! They fairly rattled with excitement. Never they minded the frost and the murderous winds. It was getting toward the last of February; you must know, and they wanted to get ahead of the snow-drops.

Now tell me, did you ever, when you was sulky, and your words—oh! so cross, have in your heart a feeling of shame and sorrow rustling there, and something getting ready to grow up and out into the sunshine? The next time you do, dear Katy or Mary or Tom, let love melt the frost out of your face and voice, and the dear fragrant flowers of gentleness and obedience blossom out, won't you? Smiles are as welcome as daffodils and dandelions, any time. Try them and see.

LU. MACREADING.

TESTIMONIES AT DR. PALMER'S MEETING, NEW YORK.

To be instrumental in soul-saving is an angel-work, and we may enjoy the joy of angels, for they joy over one sinner that repenteth. And we all have

The Farm and Garden.

RAVAGES OF INSECTS AND ANIMALS.

The practical advantages to be derived from a knowledge of botany and zoology of a country, especially a country where agriculture is one of the staple industries, seem apparent. If our farmers were well acquainted with all the plants and insects and birds which annually destroy so large a quantity of the cultivated produce of the soil, and at the same time knew how to meet their ravages, the saving to the nation would be enormous. Dr. A. S. Packard estimates that in Massachusetts alone they lose every year, from insects and parasitic plants, 500,000,000 dollars; and that in one year alone they lost by the army-worm 250,000 dollars' worth of hay crops. No wonder he says, "certainly it will be a good thing to have a body of observers at work systematically, year after year, collecting information, which may be spread before the farmers of the State and others interested."

In this connection the words of A. G. Boyden are worth quoting:—

"The relation of the animal to the vegetable kingdom is a most intimate one. In the cultivation of orchards, garden vegetables, and things of that sort, upon which we as a people depend a great deal, we have to contend continually with insects; if we could learn, therefore, the facts about the insects that are found in this State; if we knew how they were generated, how they grew, and what they feed on, we might do a great deal towards saving a large part of the crops that are now destroyed by them. For instance, the canker-worm comes periodically, and very few people know much about the habits of this insect. Very little is known about insects by people generally. They do not even know them by name. They do not recognize an insect in the three stages of its life. Every gardener, every orchardist, every person cultivating herbs, trees, or shrubs, needs this information."

Mr. Emerson has given us an excellent book on the trees of the State, which is a very great aid, but in respect to the other matters of which I have spoken we have very few such helps as are needed. It would seem, therefore, that a survey of this kind, in which scientific men were employed, who could, as they went over the different localities of the State, collect incidentally, and without adding very much to the expense, the facts relating to these subjects, would be of great value."—*Nature*.

The Philadelphia Press publishes reports from more than one hundred in the fruit regions of New Jersey, Maryland and Delaware, which give promise of an abundant crop of peaches. The season is likely to be late, but the harvest now promises to be abundant.

"The alarmists," says an exchange, "who tried to frighten the price of grain and other farm products have come to grief this early. The cold snap was far from being anything like as serious in any section of the country as has been represented. And now the most cheering prospects for crops come to us from the West. In Nebraska, Kansas, Iowa, Indiana, and in fact throughout the West, the outlook is exceedingly gratifying, while unusual preparations for extensive planting are going on all over the country."

A new source of caoutchouc has been discovered in Burmah, in a creeping plant whose botanical name is *chavica aculeata*. The plant is very common in Burmese forests, and is cultivated by the natives for the sake of its fruit, which is said to have an agreeable acid taste, and to mature at a season when tamarinds are scarce.

VIRTUE IN WHISTLING.—An old farmer once said to us that he would not have a hired man on his farm who did not habitually whistle. He always hired whistlers—said he never knew a whistling laborer to find fault with his food, his bed, or complain of any little extra work he was asked to perform. Such a man was generally kind to children and to animals in his care. He would whistle a chilled lamb into warmth and life, and would bring in his hat full of eggs from the barn without breaking one of them. He found such a man more careful about closing gates, putting up bars, and seeing that the nuts on his plough were all properly tightened before he took it into the field. He never knew a whistling hired man to kick or beat a cow, nor drive her in a run into a stable. He had noticed that the sheep he fed in the yard and shed gathered around him as he whistled, without fear. He never had employed a whistler who was not thoughtful and economical.

The usual May-day moving in New York appears to have been less general than in former years, owing in great part to concessions of from ten to fifteen per cent. in rents, tenants preferred this to the expense of moving into cheaper quarters, and owners were unwilling to take the risk of having their houses left vacant. The tendency, except in favorite localities, is described as decidedly downward, and the market, both for letting and selling for dwelling and commercial purposes, is described as unprecedentedly dull.

The dull times have fallen with crushing effect upon Pittsburg, a great centre of the iron trade. In Allegheny city, the residence suburb of Pittsburg, more than twelve hundred houses are vacant, with indications that the number will be increased. The prolonged

strike of iron workers has still further added to the depression, and the probability is that it will take a year or two for the place to recover its ordinary activity.

Obituaries.

Rev. PAUL RICHMOND, a superannuated member of the Maine Conference, died suddenly, at his home in Fryeburg, Me., on Saturday night, May 29. It had for some time been apparent to his friends that his strength was failing; but his death was, notwithstanding, unexpected. He retired about nine o'clock Saturday night, and lay quietly sleeping for an hour, when his wife, hearing a slight noise in his breathing, lighted a lamp, and discovered that he was dying. He expired without a struggle. He leaves a wife and one daughter (the wife of Dr. Weeks, of Portland). He leaves, also, to a host of friends the legacy of a life full of good works, and the record of a long and honored ministry.

C. H. ZIMMERMAN.

MELISSA M., wife of the late Zeolotes Robinson, died in Blandford, Mass., Feb. 2, 1875.

"Mother Robinson" (as she was known among us for many years) was born in Lebanon, Conn., in 1795. Over fifty years ago, during a revival in So. Weymouth, under the labors of Rev. Mr. Littleton, a prominent evangelist of that time, she was converted to Christ. A few years after she connected herself with the Methodist Episcopal Church, and continued a faithful member of the same until her death. Coming to Blandford, twenty-five years ago, she at once identified herself with our Society in this place. Living near the church, she took for many years an active part in the social meetings, her voice being often heard in prayer and testimony. The last year of her life was a year of intense suffering, but she preserved her faith to the end. She rests from her labors.

R. F. H.

Mrs. LORINDA, wife of Watson E. Boise, died in Blandford, Mass., March 1, 1875.

She was a daughter of the late Zeolotes Robinson, for many years a prominent member of our Church in Blandford. Born near the old Beech Hill Church, in W. Granville, she (with other members of her father's family) was converted at the altar in the early days of Methodism. Removing to Blandford, after her marriage, she connected herself with the Congregationalist Church in this place, though she ever retained her interest in the Church of her childhood. Sister B. was a woman of deep, practical piety. She loved to do good. Many of our former preachers recall her acts of kindness, and many a family will miss her dear and charitable. She died, as she lived, in peace with God and with all around her.

R. F. H.

ESTEN P. CLARK died in Vernon, Conn., March 16, 1875, aged 65 years.

Brother C. was born in Barrillville, R. I. When three years old his parents moved to Dudley (now Webster), Mass., where he was converted under the labors of Rev. Elias Marble, being at the time nearly 14 years of age. He was baptized within a few weeks after his conversion, and, with an older brother and sister, joined the first class formed in the place. His business being either that of an operative or overseer in a mill, he was subjected to frequent removals, placing him in various places in Massachusetts, Rhode Island, and Connecticut. In the providence of God he came to Vernon, more than thirty years ago, joined the first class formed here, and was always deeply interested in all Church work, holding official relations to the Church from the time of its organization. A superior Sunday-school teacher, a good thinker, an earnest Christian, a model citizen, a tender husband, and loving father, no one, in any walk of life here, knew him but to respect him, and few but to love him. He was a constant subscriber to the Church, and his contributions were liberal and generous. His death is a great loss to the Church, and his survivors are bereaved. His funeral was held on Monday, March 16, at 10 o'clock, and was attended by a large number of friends. Burial was in the cemetery.

D. A. JORDAN.

Died, in Montpelier, Vt., May 11, Mrs. POLLY WHITE, aged 82 years. Nearly fifteen years since she buried her devoted husband, Mr. Ezra White, in Wilbraham, Mass., and since then she has been a widow. Her husband, Rev. Lorenzo White. In early life she became a disciple of Christ, and ever after was a beloved member of the Methodist Episcopal Church. Through a feeble constitution and the infirmities of age she held life for many years, and her life was a constant testimony to the affectionate family in whose bosom her beautiful life shone with the brightest lustre. Possessed of a vigorous intellect, she studied current events and the work of the Church with the enthusiasm of a youthful life. This made her a centre of attraction alike to the young and old. By her delicate sensibilities, ready insight into character, and self-forgetting devotion to others, she was ever the charm of the social circle. Her piety was a vestal flame, fed by clear and broad views of redemption. "No changes of season or place" could alter her calm and serene spirit in the wisdom and benignity of Providence, and the sufficiency of divine grace. She fought a good fight, and kept the faith. It was time the victor should be crowned. WM. R. CLARK, Boston, May 31, 1875.

RACHEL F. SAMPSON died in Portland, Me., April 16, 1875, aged 83 years. She was born in Charlestown, Mass., May 29, 1791, was converted in August, 1815, and united with the Baptist Church. A few years afterwards, being quickened by the Spirit to a more earnest pursuit of holiness, she felt her duty to transfer her relations to the Methodist Church, which she did in the year 1823, uniting with the High Street Methodist Episcopal Church, Charlestown. Of this Church she was a very influential member, both in temporal and spiritual things. She was married to Zephaniah Sampson, of Boston, in 1833, and united with the Bennett Street Church. In consequence of home duties she was not so active in this Church as in her former place of residence; yet she was always ready to labor for Christ when and where opportunity offered, and has, no doubt, many stars in her crown of rejoicing.

After the decease of her husband, which occurred in 1858, she returned again to her native place, and received a joyful welcome from old and tried friends in the Trinity Church. Her last days were spent in Portland, Me., she having moved to that city about five years ago, and connected herself with

the Chestnut Street Church. Her physical infirmities were such that she attended Church here but a very few times. Her religion was a living principle in the heart, and her faith in Christ as sufficient Saviour was always in lively exercise. The Bible was her chief delight, and for many years she read it through every year. She was an ardent lover of nature, enjoying keenly the sublime and beautiful in the outer world. Her impulses were generous and kindly, in a remarkable degree. She discovered good traits in everybody, and was esteemed for her hospitality. She was a subscriber to Zion's Herald for more than fifty years. Her death was very sudden, but such had been her life that friends felt no need of her dying testimony.

"Asleep in Jesus! blessed sleep,
From which none ever wakes to weep."
S. F. JONES.

JAS. WESLEY WEEKS was born in Parsonfield, Me., Aug. 22, 1802. He was married Dec. 19, 1824. He experienced religion and joined the Free-will Baptist Church in 1830. He left Maine in 1852, and moved to Boston for business, living in Chelsea. Here he joined the Methodist Episcopal Church, and remained five years. Thence he removed to Chicago, in 1857. Two years after he came to Kalamazoo, Mich., where he has since lived. He held, for a portion of this time, the offices of Sunday-school superintendent and class-leader, with great acceptance. He died of typhoid pneumonia, March 21, 1875. Beautifully resigned and patient in his sickness, he died a most triumphant and glorious death.

Morning Star please copy.

Died, in Byfield, Mass., April 26, 1875, LEONARD MORRISON, aged 72 years. He was born in Windham, N. H., in 1804. When about thirty years of age, he became a Christian, and a member of the Methodist Episcopal Church; and to the close of his useful life nobly maintained that character. He resided and did a large business in Salem, N. H., some ten or eleven years, when he removed to the city of Lawrence, Mass. From here, after several years, he removed to Byfield, Mass., and again entered into the business of manufacturing, in which he had already acquired a handsome property. In all of these places where he resided he was regarded as a man of marked character, and his memory is "like ointment poured forth."

His business talents were first class, and his habits prompt, energetic, and honest. Great modesty and courtesy marked his bearing toward all, with much tenderness and sympathy for his intimate friends. His hand was stretched out in aid of every good cause and all worth suffering, for which thousands now bless his memory.

In nothing, however, was he so noticeable as in his deep and abiding love of the Church of Christ, and uniform devotion to all its interests. His sympathies, prayers and money were ever like a gushing fountain. In Salem the Church will long remember the earnest labors and numerous benefactions. No did so much as he in laying the early foundations of Methodism in the young and vigorous city of Lawrence. In the early effort to build the Haverhill Street Church the work must have been postponed but for his timely and liberal help. Then, when this Church had become self-supporting, rather than settle down in quiet enjoyment of self-ease and irreligious idleness, he struck out again in a still larger and longer continued assistance of the Garden Street Church, where, in the same city, he worshipped, labored and died. Several years. Later in life, removing to Byfield, he answered again to urgent calls of the Church for love, prayers, and money, where, though dead, he yet speaketh, and the people deeply feel the loss his death occasioned.

He died, as he lived, in a holy quiet and peace, leaving the companion of his youth, who was every way worthy of him, with two dear grandchildren, whose earthly loss they feel irreparable. But why should God's dear ones be always kept here, away from their reward, even at the request of dear earthly friends? Thanks to God, who raises up for His Church, just as he needs them, such timely and magnanimous friends and supporters! Yet few of these can be numbered with a LEONARD MORRISON.

L. D. BARROWS.

Plymouth, N. H., May 14, 1875. Mrs. ELVIRA HAMLIN died in Sweden, Me., Jan. 8, aged 68 years and 4 months. Sister H. commenced her religious life at the age of 21, in the town of Watford, under the labors of Rev. David Copeland; was baptized by Rev. Stephen Sanderson, and soon after united with the Methodist Episcopal Church, of which she was a member for nearly fifty years. Her life bore unmistakable evidence of intimate communion with God, her Saviour. Intelligent conscientiousness marked her deportment. Her children rise up to call her blessed. Her house was a home for the ministers of the Gospel; and to the poor she was affable, sympathizing, and benevolent. The Church in Sweden has met a great loss in her death.

Her last sickness was protracted and very painful; but grace triumphed. While dying she thought less of herself than others, and prayed "O Lord, have mercy, and make this an occasion of joy!" In her will an exhibition, in a marked degree, of the power of Christ to save to the uttermost. She, being dead, yet speaketh. S. F. S.

Fryeburg, April, 1875. MARGARET JACKINS, consort of the late Christopher Jackins, died in Lynn, Mass., April 2, 1875.

She professed religion when 16 years of age, and joined the Methodist Episcopal Church in Pittston, Me., where she lived, with her husband, forty years. They were among the first-fruits of Methodism in New England, and strong advocates and supporters of the Church of their choice. Their house had always an open door for the weary and worn ministers of those days, and for religious services as well. Her Christian life bore witness to the reality of the profession she made. All within the circle of her acquaintance, while she lived, felt the power of her religious example. Though suffering some years with a cancer, her trust in Christ never wavered, and finally she died in hope of a glorious resurrection. G. P.

Miss AMELIA SIAS died in Charlestown, Mass., May 18, aged 68 years. Sister S. experienced the saving love of Christ at an early age. For nearly forty-five years she was a pious, consistent, and worthy member of the Methodist Episcopal Church in this place. She blessed society, and adorned her Church with a pure life. She died in peace, and now rejoices in the mansion prepared for her in the Father's house. GEO. J. JUKINS.

Newmarket, N. H., May 24, 1875.

CONSUMPTION.

the scourge of the human family, may in its early stages be promptly arrested and permanently cured.

RAVENWOOD, W. Va.

Dr. R. V. PIERCE, Buffalo, N. Y.: Sir—For the last year I have been using your Golden Medical Discovery. I owe my life to it, having been afflicted for years. Did not use it but a short time before I was benefited; at that time I was very bad, not able to sit up much, was suffering greatly with my throat, was getting blind, had a dry cough, and much pain in my lungs. I have used twelve bottles of the Discovery and am almost well.

KATE T. WARNER.

A son of Mr. J. H. MESECK, of Chatham Four Corners, N. Y., has been cured of Consumption by Dr. Pierce's Golden Medical Discovery, says Mr. C. B. Canfield, editor of the Chatham Courier.

S. R. EGGLE, druggist, of West Union, O., writes to state that Dr. Pierce's Golden Medical Discovery has effected a wonderful cure of Consumption in his neighborhood.

THE GREAT ENGLISH REMEDY.

The Cordial Balm of Syricum AND TONIC PILLS.

It is the only remedy that has ever proved by practical experience a benefit to those who suffer from over-indulgence in Alcohol and Liqueurs. It restores the system to its natural vigor, and restores the victim of intemperance to health and vigor. A singular trial will prove it.

OPIMUM EATING.

The alarming increase of the use of this most pernicious drug as a stimulant, by male and female, and the consequent destruction of the digestive apparatus and shattering the nervous system, necessitating and debasing the mind, renders the CORDIAL BALM OF SYRICUM AND TONIC PILLS, of inestimable value, as it completely destroys all desire for this most baneful and restores the system to a perfectly healthy state, even in cases where opium has been used in large quantities for a number of years.

CORDIAL BALM OF SYRICUM AND TONIC PILLS.

Sold by all Druggists.

Wholesale Agents, GEO. C. GOODWIN, & Co. Boston.

JOHN W. HOLLOWAY & Co., Phila. Pa. S. S. HANCO, Baltimore, Md. G. EDGAR LOTHROP, M. D., Sole Proprietor, 143 Court St., Boston, Mass. who may be consulted by mail free of charge.

106

INSTITUTION FOR Deaf and Blind. DR. E. F. WHITMAN, Oculist & Aurist, Office, Parkman House, Boston, formerly 110 Court St.

Established in 1850, Operations and treatment for the cure of the following diseases of the Eye and Ear: Catarrh, Strabismus or Squinting, Pterygia, Tumors and Cancer of the Eyeball and Lid, Granulated Lid, Drooping of the Lid, Ophthalmia, Ulceration of the Eye, Amputation of the Eye, Artificial Pupils, Obstruction of the Eye Passage removed by a new and original method without a surgical operation, which has proved successful in every case treated for the past twelve years. Ulceration of the Ear, Obstruction of the Eustachian Tube, Polypus or Fungus Growth in the Ear or Nose, Accumulation of Hardened Serum, Torpor of the Auditory Nerve, Ringing or Hissing Sounds in the Head, Deafness from any cause, where the tick of a watch can be heard by placing it upon the temporal bone. Treatment for Catarrh, Tumors and Cancer removed while under the influence of anæsthetics. Artificial Eyes inserted without pain. No charge for consultation. Patients from a distance can be accommodated with board.

DR. J. LIVERPOOL'S Speedy Catarrh Cure

A local Remedy for the quick relief and a lasting cure for all stages of Catarrh, Prostatitis, Strabismus or Squinting, Pterygia, Tumors and Cancer of the Eyeball and Lid, Granulated Lid, Drooping of the Lid, Ophthalmia, Ulceration of the Eye, Amputation of the Eye, Artificial Pupils, Obstruction of the Eye Passage removed by a new and original method without a surgical operation, which has proved successful in every case treated for the past twelve years. Ulceration of the Ear, Obstruction of the Eustachian Tube, Polypus or Fungus Growth in the Ear or Nose, Accumulation of Hardened Serum, Torpor of the Auditory Nerve, Ringing or Hissing Sounds in the Head, Deafness from any cause, where the tick of a watch can be heard by placing it upon the temporal bone. Treatment for Catarrh, Tumors and Cancer removed while under the influence of anæsthetics. Artificial Eyes inserted without pain. No charge for consultation. Patients from a distance can be accommodated with board.

Children often look Sick and Pale from no other cause than having worms in the stomach.

BROWN'S VERMIFUGE COMBIS will destroy Worms without injury to the child being perfectly WHITE, and free from all coloring or other injurious ingredients usually used in worm preparations.

CURTIS & BROWN, Proprietors, No. 215 Fulton Street, New York.

THE STORY OF A WONDERFUL LIFE;

or, Ten Pictures of the most interesting Incidents in the Life of the Celebrated John Wesley. Adapted for the Young and the Young People. By Daniel W. D. D., Cincinnati: Hitchcock & Walden. New York; Nelson & Phillips. 318 pages.

Dr. Wise, in the preparation of this volume, has performed a service which entitles him to the hearty thanks of the Methodist Church in all its branches. It will do more, we venture to predict, to familiarize the great mass of the Church with the life of John Wesley than all the biographies that have hitherto been written. For, while every child in whose hands it may be placed, who has the slightest relish for reading, will devour it with avidity, it will charm those adult Methodists who are without leisure for perusing more elaborate biographies, and will, from its style and arrangement, prove interesting even to those who have read the more pretentious and exhaustive works of Whitehead, Southey, Watson, and Teyman. It will prove a valuable addition to any Methodist Sunday-school library, and we hope it will find its way into a very large number of them. It is elegantly gotten up, and any Methodist parent who is pained to find a suitable history present for son or daughter can settle the question indubitably by sending for this volume.—*Southern Christian Advocate*, Macon, Ga.

1 Vol. 12mo. Price, \$1.25.

Sent by mail on receipt of price.

JAMES P. MAGEE, 108 33 Bromfield Street, Boston.

NEW AND DESIRABLE BOOKS.

OLD TESTAMENT COMMENTARY, VOL. IV, now ready, KINGS to ESTHER, written by Rev. M. S. TERRY, edited by Dr. WHEDON. 1 Vol. 12mo. Price, \$2.50

BINNEY'S THEOLOGICAL COMPEND, IMPROVED. Of the original work 35,000 have been sold. This edition is enlarged, improved and printed with larger type. 10mo. 90 cents.

LOVE ENTHRONED, or ESSAYS ON EVANGELICAL PERFECTION, by Rev. D. STEELE, D. D., of the New England Conference. 1 Vol., 12mo., \$1.50

YALE LECTURES ON PREACHING—GOD'S WORD THROUGH PREACHING, by Rev. JOHN HALL, D. D. 12mo \$1.50

NELSON & PHILLIPS, New York, JAMES P. MAGEE, Agent.

33 Bromfield Street, Boston.

Better than Railroad Bonds

OR SAVINGS BANKS.

I can invest money in Indiana, at ten per cent. and collect and forward the interest semi-annually. I can also invest money in real estate worth twice the amount loaned. The safety and profitability of this method of investing, as pre-eminently the best, is shown by the New England Insurance Companies and others, and many of them are available themselves. A successful experience of ten years enables me to obtain security with as little liability to loss as any other investment of money. I have met with no difficulty in securing the best of security, and am enabled with confidence to recommend this method of investing money. Satisfactory references given and details furnished when required. T. A. GOODWIN, Indianapolis, Ind.

DR. S. T. BIRMINGHAM,

Native Indian Physician, Office 63 Cambridge St. Boston. Mondays, Tuesdays, and Wednesdays examinations gratis from 9 A. M. to 2 P. M. Store open 8 A. M. to 6 P. M. every day except Sunday. Dr. Birmingham's medicines can only be procured at his Office.

Dr. J. C. Ingalls,

"To the multitudes now suffering with coughs, and the various throat and lung diseases, I feel it my duty to recommend J. C. INGALLS' Throat and Lung Specific, as pre-eminently the best medicine for the throat and lungs within the compass of my knowledge. Its curative effects upon my friends have been truly surprising."

RAY, O'NEAL, CHADWICK, Pastors of Winthrop St. M. E. Church, Boston.

FOWLE'S Pile and Hemorrhoid Cure.

The greatest and most certain cure ever discovered (and warranted) for the protracted cure for all the worst forms of PILES, LEPROSY, SCROFULA, RING-WORM, SALT RHEUM, CANCER, CATARRH, HEMORRHOID, ASTHMA, DYSPENSIA, KIDNEY, and all diseases of the SKIN and BLAIDS. Entirely vegetable. Money returned in all cases of failure. No. 1 a bottle. Sent for Circulars.

121 cow

\$100 per week, selling our Oil Chromos. Particulars sent on request. J. LATHAM, & CO., 231 Washington Street, Boston.

A few general agents wanted immediately. E. L. FULLER, Somers, Conn.

12 Beautiful French Oil Chromos. size 5x 11, mounted ready for framing, sent postpaid for ONE DOLLAR. Grandest chance ever offered for a profit. For particulars send stamp. Address F. P. GILK, New Bedford, Mass.

MONEY made rapidly with Stencil & Key Check. Outfits, Catalogues, samples, and full particulars FREE. S. M. SPENCER, 117 Hanover St., Boston.



Boston and Providence Railroad---New Depot.

A. A. FOLSOM, Supt.

The New Sunday-School Magazine.

THE NORMAL CLASS;

A MONTHLY MAGAZINE FOR Pastors, Superintendents, Normal Class Teachers, etc.

For the Discussion of all Sunday-School Topics: the publication of Normal Class Outlines; Normal Class Text-Papers; Descriptions of Sunday-Schools; Institute, Convention and Sunday-School Programmes; Sunday-School News; Notes from all parts of the world; Valuable papers on Teaching; Sunday-school History; Administration, etc., etc.

J. H. VINCENT, D. D., Editor.

Size, 45 pages, 12mo. \$1.20 a year, post-free.

NELSON & PHILLIPS, PUBLISHERS,

805 Broadway, New York.

JAMES P. MAGEE, Agent.

108 33 Bromfield Street, Boston.

SEND Three Cent Stamp for ILLUSTRATED CATALOGUE and Revised Rules of the GREAT LAWN GAME.

CHIVALRIE

Prices Reduced. Good sets, \$5. Elegant sets \$25 to \$100. Agents wanted. WEST & LEE, GAME CO., Worcester, Mass.

A. A. WALKER & CO.

Importers and Dealers in Artists' Materials

—AND—

STATIONERY,

Russia Leather Goods, etc.

354 Washington Street, Boston.

50 VISITING CARDS, 20

40 WHITE & 10 SAMPLES

the nearest ones you ever saw, sent post paid, for only 20 cents. Sample sheet of 60 designs for printing sent free. List, circulars, etc., sent with each lot. Your friends will all send for them when they see yours. I could fill this paper with commendations my cards have lately received. W. C. GANON, 40 Kneeland St., BOSTON.

108 Refer to Mr. Staples, of this office.

SPECTACLES. For long, short sight, and all diseases of the Eye that demand the use of glasses. Carefully fitted by

A. J. LLOYD, Optician,

418 Washington Street, (up one flight)

(Old No. 215) 10th floor north of Summer Street.

No extra charge for changing.

SALEM LEAD COMPANY.

Warranted PURE WHITE LEAD, well known throughout New England as the WHITEST, FINEST and BEST. LEAD TAPE, 4-in-wide, on reels, for Cur-tain SUGGS. LEAD RIBBON, from 2 1/2 to 8 inches wide, on reels for Builders. LEAD PIPE, of any size or thickness. At lowest market prices for goods of equal quality. Address SALEM LEAD CO., Salem, Mass.

CHURCH FURNITURE

Manufactured by

BRAMAN, SHAW & CO.,

Salesrooms 27 Sudbury Street.

PICTURES FRAMED

To order. Knobs, Cord, etc., at low RATES BY

Geo. S. Bryant & Co.

34 Bromfield St., Boston, Mass.

FIRE! WATER!

Damaged Farming Tools at Low Prices.

INSURANCE DEPARTMENT.

If people believed what they frequently uttered about the uncertainty of life, and the ever present certainty of death, would there be any necessity for reasoning with them on the subject of life insurance? The truth is, that men give assent to such statements in the intellect only, while in the heart each one declares that he does not expect to die for many years; but, on the contrary, that he intends to live until he can enjoy some of those bright expectations of life which often arise in the fancy. That is the reason why many a man who loves his family thinks he can do without the aid of life insurance.

But suppose it should be revealed to such a man that he will actually die during the present year. What will he do? And how does any man know that he will not die this year? That question suggests at once the necessity and value of life insurance. An insurance policy cannot interfere with any of our hopes for a long life, but it will make some realization of them certain. For true it is that Death is always threatening us, and the best preparation for its immediate consequences, as far as a dependent family is concerned, is furnished only by those beneficent institutions of which the Equitable Life Assurance Society is a noble example.

Business Notices.

Contour Liniments

allay pain, subside swellings, heal burns, and cure rheumatism, sprains, and any flesh, bone or muscle ailment. The White Liniment is for family use, the Yellow Liniment for animals. Price 50 cents; large bottles \$1.

Children Cry for Castoria.—Pleasant taste—a perfect substitute for Castor Oil, but more efficacious in regulating the stomach and bowels.

CANCER.

Cured by DR. BOND'S DISCOVERY. Remedies, with full directions, sent to any part of the world. Send for Pamphlets and particulars. Address, H. T. BOND, M. D., Penna. Cancer Institute, 308 Chestnut St., Philadelphia, Pa.

"Buy Me, and I'll do you Good." IN THE BEST WALKS OF LIFE you will find men and women who are suffering from dyspepsia, liver complaint, headache, vertigo, debility of the nervous system, constipation, a idly, drowsy, and many other maladies caused from an impure state of the blood. Dr. LANGLEY'S ROOT AND HERB BITTERS will expel this disease, and in its place will be a new system of life. Sold by all Wholesale Agents.

LIFE is the fibration received by all animated beings from the Creator's breath—a taper whose luminous or flickering light may be extinguished by a gentle wind, or firmly braced the fiercest blast. Life is electric, electricity and phosphorus acting upon a mass of bones and softer solids, diffusing warmth, motion and animation, activity of muscle, of nerve and of intellect.

As caloric, electricity and phosphorus are induced and supplied by the Compound Syrup of Hypophosphites, it only requires the administration of this successful invention to fortify the feeble, give springiness of motion to the torpid, and bring about a condition which not only secures enjoyment of life, but MAKES LIFE REALLY ENJOYABLE.

A HOUSEHOLD treasure you will find AUREKA, every time; A Scent, a Lik, of honest length, 'Tis known in every clime.

Saratoga Springs.

"DR. STONOR'S Remedial Institute, open all the year, is the resort of leading men in Church and State, for health and recreation. It is unsurpassed in location and completeness of its appointments."

Plan of Episcopal Visitation, 1875.

(ALPHABETICAL.)

Conferences, Time, Place, Bishop.
Alabama, Sept. 13, Wetmore, Peck.
Calif., Sept. 13, Wetmore, Peck.
Can., Sept. 13, Wetmore, Peck.
Can. N.Y., Sept. 13, Wetmore, Peck.
Can. Ohio, Sept. 13, Wetmore, Peck.
Can. Wis., Sept. 13, Wetmore, Peck.
Can. Ill., Sept. 13, Wetmore, Peck.
Can. Ind., Sept. 13, Wetmore, Peck.
Can. Pa., Sept. 13, Wetmore, Peck.
Can. N.J., Sept. 13, Wetmore, Peck.
Can. Del., Sept. 13, Wetmore, Peck.
Can. Md., Sept. 13, Wetmore, Peck.
Can. Va., Sept. 13, Wetmore, Peck.
Can. W. Va., Sept. 13, Wetmore, Peck.
Can. Ky., Sept. 13, Wetmore, Peck.
Can. Tenn., Sept. 13, Wetmore, Peck.
Can. Ga., Sept. 13, Wetmore, Peck.
Can. Fla., Sept. 13, Wetmore, Peck.
Can. La., Sept. 13, Wetmore, Peck.
Can. Miss., Sept. 13, Wetmore, Peck.
Can. Ark., Sept. 13, Wetmore, Peck.
Can. Mo., Sept. 13, Wetmore, Peck.
Can. Ill., Sept. 13, Wetmore, Peck.
Can. Ind., Sept. 13, Wetmore, Peck.
Can. Pa., Sept. 13, Wetmore, Peck.
Can. N.J., Sept. 13, Wetmore, Peck.
Can. Del., Sept. 13, Wetmore, Peck.
Can. Md., Sept. 13, Wetmore, Peck.
Can. Va., Sept. 13, Wetmore, Peck.
Can. W. Va., Sept. 13, Wetmore, Peck.
Can. Ky., Sept. 13, Wetmore, Peck.
Can. Tenn., Sept. 13, Wetmore, Peck.
Can. Ga., Sept. 13, Wetmore, Peck.
Can. Fla., Sept. 13, Wetmore, Peck.
Can. La., Sept. 13, Wetmore, Peck.
Can. Miss., Sept. 13, Wetmore, Peck.
Can. Ark., Sept. 13, Wetmore, Peck.
Can. Mo., Sept. 13, Wetmore, Peck.
Can. Ill., Sept. 13, Wetmore, Peck.
Can. Ind., Sept. 13, Wetmore, Peck.
Can. Pa., Sept. 13, Wetmore, Peck.
Can. N.J., Sept. 13, Wetmore, Peck.
Can. Del., Sept. 13, Wetmore, Peck.
Can. Md., Sept. 13, Wetmore, Peck.
Can. Va., Sept. 13, Wetmore, Peck.
Can. W. Va., Sept. 13, Wetmore, Peck.
Can. Ky., Sept. 13, Wetmore, Peck.
Can. Tenn., Sept. 13, Wetmore, Peck.
Can. Ga., Sept. 13, Wetmore, Peck.
Can. Fla., Sept. 13, Wetmore, Peck.
Can. La., Sept. 13, Wetmore, Peck.
Can. Miss., Sept. 13, Wetmore, Peck.
Can. Ark., Sept. 13, Wetmore, Peck.
Can. Mo., Sept. 13, Wetmore, Peck.
Can. Ill., Sept. 13, Wetmore, Peck.
Can. Ind., Sept. 13, Wetmore, Peck.
Can. Pa., Sept. 13, Wetmore, Peck.
Can. N.J., Sept. 13, Wetmore, Peck.
Can. Del., Sept. 13, Wetmore, Peck.
Can. Md., Sept. 13, Wetmore, Peck.
Can. Va., Sept. 13, Wetmore, Peck.
Can. W. Va., Sept. 13, Wetmore, Peck.
Can. Ky., Sept. 13, Wetmore, Peck.
Can. Tenn., Sept. 13, Wetmore, Peck.
Can. Ga., Sept. 13, Wetmore, Peck.
Can. Fla., Sept. 13, Wetmore, Peck.
Can. La., Sept. 13, Wetmore, Peck.
Can. Miss., Sept. 13, Wetmore, Peck.
Can. Ark., Sept. 13, Wetmore, Peck.
Can. Mo., Sept. 13, Wetmore, Peck.
Can. Ill., Sept. 13, Wetmore, Peck.
Can. Ind., Sept. 13, Wetmore, Peck.
Can. Pa., Sept. 13, Wetmore, Peck.
Can. N.J., Sept. 13, Wetmore, Peck.
Can. Del., Sept. 13, Wetmore, Peck.
Can. Md., Sept. 13, Wetmore, Peck.
Can. Va., Sept. 13, Wetmore, Peck.
Can. W. Va., Sept. 13, Wetmore, Peck.
Can. Ky., Sept. 13, Wetmore, Peck.
Can. Tenn., Sept. 13, Wetmore, Peck.
Can. Ga., Sept. 13, Wetmore, Peck.
Can. Fla., Sept. 13, Wetmore, Peck.
Can. La., Sept. 13, Wetmore, Peck.
Can. Miss., Sept. 13, Wetmore, Peck.
Can. Ark., Sept. 13, Wetmore, Peck.
Can. Mo., Sept. 13, Wetmore, Peck.
Can. Ill., Sept. 13, Wetmore, Peck.
Can. Ind., Sept. 13, Wetmore, Peck.
Can. Pa., Sept. 13, Wetmore, Peck.
Can. N.J., Sept. 13, Wetmore, Peck.
Can. Del., Sept. 13, Wetmore, Peck.
Can. Md., Sept. 13, Wetmore, Peck.
Can. Va., Sept. 13, Wetmore, Peck.
Can. W. Va., Sept. 13, Wetmore, Peck.
Can. Ky., Sept. 13, Wetmore, Peck.
Can. Tenn., Sept. 13, Wetmore, Peck.
Can. Ga., Sept. 13, Wetmore, Peck.
Can. Fla., Sept. 13, Wetmore, Peck.
Can. La., Sept. 13, Wetmore, Peck.
Can. Miss., Sept. 13, Wetmore, Peck.
Can. Ark., Sept. 13, Wetmore, Peck.
Can. Mo., Sept. 13, Wetmore, Peck.
Can. Ill., Sept. 13, Wetmore, Peck.
Can. Ind., Sept. 13, Wetmore, Peck.
Can. Pa., Sept. 13, Wetmore, Peck.
Can. N.J., Sept. 13, Wetmore, Peck.
Can. Del., Sept. 13, Wetmore, Peck.
Can. Md., Sept. 13, Wetmore, Peck.
Can. Va., Sept. 13, Wetmore, Peck.
Can. W. Va., Sept. 13, Wetmore, Peck.
Can. Ky., Sept. 13, Wetmore, Peck.
Can. Tenn., Sept. 13, Wetmore, Peck.
Can. Ga., Sept. 13, Wetmore, Peck.
Can. Fla., Sept. 13, Wetmore, Peck.
Can. La., Sept. 13, Wetmore, Peck.
Can. Miss., Sept. 13, Wetmore, Peck.
Can. Ark., Sept. 13, Wetmore, Peck.
Can. Mo., Sept. 13, Wetmore, Peck.
Can. Ill., Sept. 13, Wetmore, Peck.
Can. Ind., Sept. 13, Wetmore, Peck.
Can. Pa., Sept. 13, Wetmore, Peck.
Can. N.J., Sept. 13, Wetmore, Peck.
Can. Del., Sept. 13, Wetmore, Peck.
Can. Md., Sept. 13, Wetmore, Peck.
Can. Va., Sept. 13, Wetmore, Peck.
Can. W. Va., Sept. 13, Wetmore, Peck.
Can. Ky., Sept. 13, Wetmore, Peck.
Can. Tenn., Sept. 13, Wetmore, Peck.
Can. Ga., Sept. 13, Wetmore, Peck.
Can. Fla., Sept. 13, Wetmore, Peck.
Can. La., Sept. 13, Wetmore, Peck.
Can. Miss., Sept. 13, Wetmore, Peck.
Can. Ark., Sept. 13, Wetmore, Peck.
Can. Mo., Sept. 13, Wetmore, Peck.
Can. Ill., Sept. 13, Wetmore, Peck.
Can. Ind., Sept. 13, Wetmore, Peck.
Can. Pa., Sept. 13, Wetmore, Peck.
Can. N.J., Sept. 13, Wetmore, Peck.
Can. Del., Sept. 13, Wetmore, Peck.
Can. Md., Sept. 13, Wetmore, Peck.
Can. Va., Sept. 13, Wetmore, Peck.
Can. W. Va., Sept. 13, Wetmore, Peck.
Can. Ky., Sept. 13, Wetmore, Peck.
Can. Tenn., Sept. 13, Wetmore, Peck.
Can. Ga., Sept. 13, Wetmore, Peck.
Can. Fla., Sept. 13, Wetmore, Peck.
Can. La., Sept. 13, Wetmore, Peck.
Can. Miss., Sept. 13, Wetmore, Peck.
Can. Ark., Sept. 13, Wetmore, Peck.
Can. Mo., Sept. 13, Wetmore, Peck.
Can. Ill., Sept. 13, Wetmore, Peck.
Can. Ind., Sept. 13, Wetmore, Peck.
Can. Pa., Sept. 13, Wetmore, Peck.
Can. N.J., Sept. 13, Wetmore, Peck.
Can. Del., Sept. 13, Wetmore, Peck.
Can. Md., Sept. 13, Wetmore, Peck.
Can. Va., Sept. 13, Wetmore, Peck.
Can. W. Va., Sept. 13, Wetmore, Peck.
Can. Ky., Sept. 13, Wetmore, Peck.
Can. Tenn., Sept. 13, Wetmore, Peck.
Can. Ga., Sept. 13, Wetmore, Peck.
Can. Fla., Sept. 13, Wetmore, Peck.
Can. La., Sept. 13, Wetmore, Peck.
Can. Miss., Sept. 13, Wetmore, Peck.
Can. Ark., Sept. 13, Wetmore, Peck.
Can. Mo., Sept. 13, Wetmore, Peck.
Can. Ill., Sept. 13, Wetmore, Peck.
Can. Ind., Sept. 13, Wetmore, Peck.
Can. Pa., Sept. 13, Wetmore, Peck.
Can. N.J., Sept. 13, Wetmore, Peck.
Can. Del., Sept. 13, Wetmore, Peck.
Can. Md., Sept. 13, Wetmore, Peck.
Can. Va., Sept. 13, Wetmore, Peck.
Can. W. Va., Sept. 13, Wetmore, Peck.
Can. Ky., Sept. 13, Wetmore, Peck.
Can. Tenn., Sept. 13, Wetmore, Peck.
Can. Ga., Sept. 13, Wetmore, Peck.
Can. Fla., Sept. 13, Wetmore, Peck.
Can. La., Sept. 13, Wetmore, Peck.
Can. Miss., Sept. 13, Wetmore, Peck.
Can. Ark., Sept. 13, Wetmore, Peck.
Can. Mo., Sept. 13, Wetmore, Peck.
Can. Ill., Sept. 13, Wetmore, Peck.
Can. Ind., Sept. 13, Wetmore, Peck.
Can. Pa., Sept. 13, Wetmore, Peck.
Can. N.J., Sept. 13, Wetmore, Peck.
Can. Del., Sept. 13, Wetmore, Peck.
Can. Md., Sept. 13, Wetmore, Peck.
Can. Va., Sept. 13, Wetmore, Peck.
Can. W. Va., Sept. 13, Wetmore, Peck.
Can. Ky., Sept. 13, Wetmore, Peck.
Can. Tenn., Sept. 13, Wetmore, Peck.
Can. Ga., Sept. 13, Wetmore, Peck.
Can. Fla., Sept. 13, Wetmore, Peck.
Can. La., Sept. 13, Wetmore, Peck.
Can. Miss., Sept. 13, Wetmore, Peck.
Can. Ark., Sept. 13, Wetmore, Peck.
Can. Mo., Sept. 13, Wetmore, Peck.
Can. Ill., Sept. 13, Wetmore, Peck.
Can. Ind., Sept. 13, Wetmore, Peck.
Can. Pa., Sept. 13, Wetmore, Peck.
Can. N.J., Sept. 13, Wetmore, Peck.
Can. Del., Sept. 13, Wetmore, Peck.
Can. Md., Sept. 13, Wetmore, Peck.
Can. Va., Sept. 13, Wetmore, Peck.
Can. W. Va., Sept. 13, Wetmore, Peck.
Can. Ky., Sept. 13, Wetmore, Peck.
Can. Tenn., Sept. 13, Wetmore, Peck.
Can. Ga., Sept. 13, Wetmore, Peck.
Can. Fla., Sept. 13, Wetmore, Peck.
Can. La., Sept. 13, Wetmore, Peck.
Can. Miss., Sept. 13, Wetmore, Peck.
Can. Ark., Sept. 13, Wetmore, Peck.
Can. Mo., Sept. 13, Wetmore, Peck.
Can. Ill., Sept. 13, Wetmore, Peck.
Can. Ind., Sept. 13, Wetmore, Peck.
Can. Pa., Sept. 13, Wetmore, Peck.
Can. N.J., Sept. 13, Wetmore, Peck.
Can. Del., Sept. 13, Wetmore, Peck.
Can. Md., Sept. 13, Wetmore, Peck.
Can. Va., Sept. 13, Wetmore, Peck.
Can. W. Va., Sept. 13, Wetmore, Peck.
Can. Ky., Sept. 13, Wetmore, Peck.
Can. Tenn., Sept. 13, Wetmore, Peck.
Can. Ga., Sept. 13, Wetmore, Peck.
Can. Fla., Sept. 13, Wetmore, Peck.
Can. La., Sept. 13, Wetmore, Peck.
Can. Miss., Sept. 13, Wetmore, Peck.
Can. Ark., Sept. 13, Wetmore, Peck.
Can. Mo., Sept. 13, Wetmore, Peck.
Can. Ill., Sept. 13, Wetmore, Peck.
Can. Ind., Sept. 13, Wetmore, Peck.
Can. Pa., Sept. 13, Wetmore, Peck.
Can. N.J., Sept. 13, Wetmore, Peck.
Can. Del., Sept. 13, Wetmore, Peck.
Can. Md., Sept. 13, Wetmore, Peck.
Can. Va., Sept. 13, Wetmore, Peck.
Can. W. Va., Sept. 13, Wetmore, Peck.
Can. Ky., Sept. 13, Wetmore, Peck.
Can. Tenn., Sept. 13, Wetmore, Peck.
Can. Ga., Sept. 13, Wetmore, Peck.
Can. Fla., Sept. 13, Wetmore, Peck.
Can. La., Sept. 13, Wetmore, Peck.
Can. Miss., Sept. 13, Wetmore, Peck.
Can. Ark., Sept. 13, Wetmore, Peck.
Can. Mo., Sept. 13, Wetmore, Peck.
Can. Ill., Sept. 13, Wetmore, Peck.
Can. Ind., Sept. 13, Wetmore, Peck.
Can. Pa., Sept. 13, Wetmore, Peck.
Can. N.J., Sept. 13, Wetmore, Peck.
Can. Del., Sept. 13, Wetmore, Peck.
Can. Md., Sept. 13, Wetmore, Peck.
Can. Va., Sept. 13, Wetmore, Peck.
Can. W. Va., Sept. 13, Wetmore, Peck.
Can. Ky., Sept. 13, Wetmore, Peck.
Can. Tenn., Sept. 13, Wetmore, Peck.
Can. Ga., Sept. 13, Wetmore, Peck.
Can. Fla., Sept. 13, Wetmore, Peck.
Can. La., Sept. 13, Wetmore, Peck.
Can. Miss., Sept. 13, Wetmore, Peck.
Can. Ark., Sept. 13, Wetmore, Peck.
Can. Mo., Sept. 13, Wetmore, Peck.
Can. Ill., Sept. 13, Wetmore, Peck.
Can. Ind., Sept. 13, Wetmore, Peck.
Can. Pa., Sept. 13, Wetmore, Peck.
Can. N.J., Sept. 13, Wetmore, Peck.
Can. Del., Sept. 13, Wetmore, Peck.
Can. Md., Sept. 13, Wetmore, Peck.
Can. Va., Sept. 13, Wetmore, Peck.
Can. W. Va., Sept. 13, Wetmore, Peck.
Can. Ky., Sept. 13, Wetmore, Peck.
Can. Tenn., Sept. 13, Wetmore, Peck.
Can. Ga., Sept. 13, Wetmore, Peck.
Can. Fla., Sept. 13, Wetmore, Peck.
Can. La., Sept. 13, Wetmore, Peck.
Can. Miss., Sept. 13, Wetmore, Peck.
Can. Ark., Sept. 13, Wetmore, Peck.
Can. Mo., Sept. 13, Wetmore, Peck.
Can. Ill., Sept. 13, Wetmore, Peck.
Can. Ind., Sept. 13, Wetmore, Peck.
Can. Pa., Sept. 13, Wetmore, Peck.
Can. N.J., Sept. 13, Wetmore, Peck.
Can. Del., Sept. 13, Wetmore, Peck.
Can. Md., Sept. 13, Wetmore, Peck.
Can. Va., Sept. 13, Wetmore, Peck.
Can. W. Va., Sept. 13, Wetmore, Peck.
Can. Ky., Sept. 13, Wetmore, Peck.
Can. Tenn., Sept. 13, Wetmore, Peck.
Can. Ga., Sept. 13, Wetmore, Peck.
Can. Fla., Sept. 13, Wetmore, Peck.
Can. La., Sept. 13, Wetmore, Peck.
Can. Miss., Sept. 13, Wetmore, Peck.
Can. Ark., Sept. 13, Wetmore, Peck.
Can. Mo., Sept. 13, Wetmore, Peck.
Can. Ill., Sept. 13, Wetmore, Peck.
Can. Ind., Sept. 13, Wetmore, Peck.
Can. Pa., Sept. 13, Wetmore, Peck.
Can. N.J., Sept. 13, Wetmore, Peck.
Can. Del., Sept. 13, Wetmore, Peck.
Can. Md., Sept. 13, Wetmore, Peck.
Can. Va., Sept. 13, Wetmore, Peck.
Can. W. Va., Sept. 13, Wetmore, Peck.
Can. Ky., Sept. 13, Wetmore, Peck.
Can. Tenn., Sept. 13, Wetmore, Peck.
Can. Ga., Sept. 13, Wetmore, Peck.
Can. Fla., Sept. 13, Wetmore, Peck.
Can. La., Sept. 13, Wetmore, Peck.
Can. Miss., Sept. 13, Wetmore, Peck.
Can. Ark., Sept. 13, Wetmore, Peck.
Can. Mo., Sept. 13, Wetmore, Peck.
Can. Ill., Sept. 13, Wetmore, Peck.
Can. Ind., Sept. 13, Wetmore, Peck.
Can. Pa., Sept. 13, Wetmore, Peck.
Can. N.J., Sept. 13, Wetmore, Peck.
Can. Del., Sept. 13, Wetmore, Peck.
Can. Md., Sept. 13, Wetmore, Peck.
Can. Va., Sept. 13, Wetmore, Peck.
Can. W. Va., Sept. 13, Wetmore, Peck.
Can. Ky., Sept. 13, Wetmore, Peck.
Can. Tenn., Sept. 13, Wetmore, Peck.
Can. Ga., Sept. 13, Wetmore, Peck.
Can. Fla., Sept. 13, Wetmore, Peck.
Can. La., Sept. 13, Wetmore, Peck.
Can. Miss., Sept. 13, Wetmore, Peck.
Can. Ark., Sept. 13, Wetmore, Peck.
Can. Mo., Sept. 13, Wetmore, Peck.
Can. Ill., Sept. 13, Wetmore, Peck.
Can. Ind., Sept. 13, Wetmore, Peck.
Can. Pa., Sept. 13, Wetmore, Peck.
Can. N.J., Sept. 13, Wetmore, Peck.
Can. Del., Sept. 13, Wetmore, Peck.
Can. Md., Sept. 13, Wetmore, Peck.
Can. Va., Sept. 13, Wetmore, Peck.
Can. W. Va., Sept. 13, Wetmore, Peck.
Can. Ky., Sept. 13, Wetmore, Peck.
Can. Tenn., Sept. 13, Wetmore, Peck.
Can. Ga., Sept. 13, Wetmore, Peck.
Can. Fla., Sept. 13, Wetmore, Peck.
Can. La., Sept. 13, Wetmore, Peck.
Can. Miss., Sept. 13, Wetmore, Peck.
Can. Ark., Sept. 13, Wetmore, Peck.
Can. Mo., Sept. 13, Wetmore, Peck.
Can. Ill., Sept. 13, Wetmore, Peck.
Can. Ind., Sept. 13, Wetmore, Peck.
Can. Pa., Sept. 13, Wetmore, Peck.
Can. N.J., Sept. 13, Wetmore, Peck.
Can. Del., Sept. 13, Wetmore, Peck.
Can. Md., Sept. 13, Wetmore, Peck.
Can. Va., Sept. 13, Wetmore, Peck.
Can. W. Va., Sept. 13, Wetmore, Peck.
Can. Ky., Sept. 13, Wetmore, Peck.
Can. Tenn., Sept. 13, Wetmore, Peck.
Can. Ga., Sept. 13, Wetmore, Peck.
Can. Fla., Sept. 13, Wetmore, Peck.
Can. La., Sept. 13, Wetmore, Peck.
Can. Miss., Sept. 13, Wetmore, Peck.
Can. Ark., Sept. 13, Wetmore, Peck.
Can. Mo., Sept. 13, Wetmore, Peck.
Can. Ill., Sept. 13, Wetmore, Peck.
Can. Ind., Sept. 13, Wetmore, Peck.
Can. Pa., Sept. 13, Wetmore, Peck.
Can. N.J., Sept. 13, Wetmore, Peck.
Can. Del., Sept. 13, Wetmore, Peck.
Can. Md., Sept. 13, Wetmore, Peck.
Can. Va., Sept. 13, Wetmore, Peck.
Can. W. Va., Sept. 13, Wetmore, Peck.
Can. Ky., Sept. 13, Wetmore, Peck.
Can. Tenn., Sept. 13, Wetmore, Peck.
Can. Ga., Sept. 13, Wetmore, Peck.
Can. Fla., Sept. 13, Wetmore, Peck.
Can. La., Sept. 13, Wetmore, Peck.
Can. Miss., Sept. 13, Wetmore, Peck.
Can. Ark., Sept. 13, Wetmore, Peck.
Can. Mo., Sept. 13, Wetmore, Peck.
Can. Ill., Sept. 13, Wetmore, Peck.
Can. Ind., Sept. 13, Wetmore, Peck.
Can. Pa., Sept. 13, Wetmore, Peck.
Can. N.J., Sept. 13, Wetmore, Peck.
Can. Del., Sept. 13, Wetmore, Peck.
Can. Md., Sept. 13, Wetmore, Peck.
Can. Va., Sept. 13, Wetmore, Peck.
Can. W. Va., Sept. 13, Wetmore, Peck.
Can. Ky., Sept. 13, Wetmore, Peck.
Can. Tenn., Sept. 13, Wetmore, Peck.
Can. Ga., Sept. 13, Wetmore, Peck.
Can. Fla., Sept. 13, Wetmore, Peck.
Can. La., Sept. 13, Wetmore, Pe